

METHODIST REVIEW.

(BIMONTHLY.)

J. W. MENDENHALL, D.D., LL.D., Editor.

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METHODIST REVIEW.

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ART. I.—THE EPISTLE OF PAUL THE APOSTLE TO THE PHILIPPIANS.*

IN order to understand thoroughly any one of Paul's epistles an explorer of Scripture must study the circumstances under which the letter was written, the special reasons which evoked it, and the peculiar relations of the apostle himself, at the time, to the Church addressed. The "local color" thus secured is not only an essential help in the interpretation of the production, but, in some instances at least, is a part of the message and meaning of the letter itself, so intimately is it blended with the epistle and its varied applications. The importance of a proper setting for a jewel and frame-work of a picture all lovers of art appreciate. Now, these local circumstances, considered in relation to the epistles of St. Paul, afford the background, the frame-work, the setting, of his writings, and must be pondered if one would understand the documents themselves. Hence, in endeavoring to make certain the import of the Epistle to the Philippians, it will be needful to ascertain how there came to be a Church at Philippi, what Paul's relations to it were, and what special circumstances called forth this epistle—one of the most remarkable from the apostle's pen. A fit introduction to its study, therefore, will be a brief sketch of the circumstances attending his visit to that city.

* We call attention to Dr. Young's article because it shows that an epistle clearly Pauline in structure and spirit has not escaped criticism. It is also suggestive of an exhaustive plan for the study of the epistle.—EDITOR.

I. PAUL AT PHILIPPI.

Most of the facts in the case are found in the sixteenth chapter of Acts, which records a portion of Paul's second missionary tour. He, with Silas and Timothy, had traversed Asia Minor; had tarried at Troas some days, where they were joined by Luke, and had been summoned across the northern arm of the *Ægean* Sea by a vision and a cry, "Come over into Macedonia, and help us." Responding to this call, the missionary party arrived at Philippi, in Macedonia, about the year 52 A. D. Their arrival at this point opened a new epoch in the history of the Christian religion. Hitherto the Gospel had been brought into contact only with Oriental races; and now for the first time the messengers of Christ were to speak to Europeans; they were to make converts among the people from which we claim descent; they were to be tried and tested in conflict with the philosophy, art, laws, and civilization of Greece and Rome. Hence the visit of Paul to Philippi marked a distinct and critical era in the evangelization of the Roman empire and of the world.

The first convert at Philippi was a woman, Lydia, of Thyatira, "whose heart the Lord opened" to receive the word proclaimed by Paul, and whose fidelity in hours of danger and persecution, and whose generous hospitality to the whole missionary party, seem to have sounded the key-note of kindness for the Church at Philippi ever afterward.

The further incidents of Paul's stay at Philippi are all familiar to the student of the word. Luke stayed at Philippi for some weeks or months after the departure of Paul and Silas, training and comforting the Church that had been organized there, which was made up at first of Lydia and her household, the converted slave-girl, the jailer and his family.

II. THE PHILIPPIAN CHURCH.

The record of this body of converts, so far as it appears in the New Testament, ought to be at least glanced at in order to appreciate Paul's letter to them. From various passages in his writings we ascertain that they were greatly persecuted, that they passed for years "through a great trial of affliction," that they endured deep poverty, and that their graces, especially that of generous giving, were perfected amid these trials. Their considerate care of the apostle himself, on several occasions of

need, is acknowledged by him again and again. In the epistle under treatment (iv, 16) he says: "Even in Thessalonica ye sent once and again unto my need." In 2 Cor. xi, 9 (Rev. Ver.), he writes: "When I was with you and was in want, I was not a burden on any man; for the brethren, when they came from Macedonia, supplied the measure of my want." It was the habit, it seems, of these Philippians to keep track of the apostle in his journeys, to find out his condition of need, and to supply his wants as no other Church undertook to do. At least two visits were made in after years to Philippi by Paul, intimations of which may be found in Acts xx, 1-6.

III. GENUINENESS AND AUTHENTICITY OF THE EPISTLE.

What proofs have we that this is one of the productions of St. Paul? Upon what rational ground is the belief built that this letter is a genuine, authentic, and integral work of the great apostle? What modern attacks have been made upon it, and what effect has been wrought by them?

These questions deserve investigation and adequate response. Ancient testimonies afford ample groundwork for our studies, indicating that the epistle was recognized and received without question in apostolic times and afterward as one of Paul's own writings.

Polycarp, a disciple of St. John, also wrote an epistle to the Philippians, about 107 A. D., in which he says:

For neither I, nor any other such one, can come up to the wisdom of the blessed and glorified Paul. He, when among you, accurately and steadfastly taught the word of truth in the presence of those who were then alive. And when absent from you he wrote you a letter, etc.

In this production Polycarp also addresses the Philippians as disciples, "in the midst of whom the blessed Paul labored, and who are commended in the beginning of his epistle."*

Irenæus (A. D. 120-202), who in his youth knew Polycarp, quotes Phil. iv, 18, in his work, *Against Heresies*, Book iv, chap. xviii, with the prelude, "As Paul also says to the Philippians," etc.†

Clemens Alexandrinus (A. D. 160-220), in his *Pædagogus*, Book i, chap. vi, and in his *Stromata*, Book iv, chap. iii, cites

* *The Ante-Nicene Fathers*, Am. reprint, vol. i, pp. 33-35. † *Ibid.*, p. 435.

Phil. iii, 12-14, 20, while other quotations are scattered through the same production.*

Tertullian (A. D. 160-240), in the twentieth chapter of his *Adversus Marcionem*, and in other chapters, quotes from Philippians many times. In his *De Præscriptione Hæreticorum* he notes Philippi as one of the places where the "authentic writings" of Paul are read. In his *De Resurrectione Carnis*, chap. xxiii, he says: "The apostle Paul writes to the Philippians, 'If by any means I might attain unto the resurrection of the dead.'"

It is also clear that Marcion himself acknowledged the genuineness of this epistle.†

Were further testimony needed, then Cyprian, Eusebius, and the various lists of canonical books in use in the early Church might be summoned to testify that this epistle was recognized in apostolic days, and in the century immediately following, as an unquestioned and unutilated production of St. Paul.

It is hard to imagine what stronger, completer, more valid ancient testimony could be required in behalf of an historical document than that which is given in support of this epistle, beginning with the witness of a man who in his own letter to the Church at Philippi, written less than a half-century after Paul's was sent from Rome, could appeal to disciples yet living, who in turn may have been in their childhood or youth acquainted with the apostle himself—testimony that has been buttressed in each succeeding age so strongly and convincingly that not a single voice was heard to question the authority or authenticity of the production until about the middle of the current century. Then an attack was begun upon this and other epistles of Paul which must be noticed; although, so far as this letter, at least, is concerned, the assault upon its validity and Pauline authorship has only served to make more clear and invincible its integrity and canonicity. Meyer, one of the greatest of the German biblical scholars of our age, says of the attacks in question, "They are now hardly worth the trouble of refutation," and Alford speaks of them as illustrations of the "insanity of hypercriticism."

Olshausen, who died in 1839, wrote in the fullness of his critical knowledge the declaration that the genuineness of the Epistle to the Philippians had "never been called in question."

* *The Ante-Nicene Fathers*, vol. ii, pp. 222, 411. † *Ibid.*, vol. iii, pp. 260, 472, 562.

Six years after the death of this great German commentator there appeared a book,* written by F. C. Baur, the founder of the modern Tübingen school of theology, in which this epistle, among other New Testament writings, was challenged. Baur's accusations are chiefly threefold: that the epistle is tinctured with Gnostic words and doctrines belonging to an age later than Paul's; that no clear, sharp Pauline traits are to be discerned in the book; and that some anachronisms are found in it; while, incidentally, it is alleged that monotony, poverty of thought, and the lack of any definite purpose in the production forbid its classification with Paul's writings. What of these charges?

As to the last-named incidental allegations any Bible student can decide for himself; the special Pauline characteristics which are apparent in the epistle are noted later in this essay; and the so-called historical difficulties (the chief of which is the notion of Baur that the Clement to whom Paul alludes as a fellow-worker in the Church at Philippi, iv, 3, must have been Clement of Rome, who is but an *alias* for a certain Flavius Clemens, who was slain by his relative the Emperor Domitian near the close of the first century, and whom the apostle could, therefore, not have known—a series of utterly unhistorical suppositions which had no existence except in Baur's imagination) have been traversed by the best scholars of Christendom, a good summary of the result being given by Dr. Carl Braune in his introduction to this book in Lange's Commentary:

As to these objections, also, an unbiased exegesis removes every difficulty. Such objections to the genuineness of the letter become in reality vouchers for it. If there are no others against Paul's authorship we need not be concerned.

The fullest treatment, perhaps, given to Baur's objections accessible in English is in Olshausen's Commentary, written in part by him and in part by his collaborator, Wiesinger, who sums up his judgment of the position of the Tübingen critics in the words, "Untenable and utterly worthless!" The so-called Gnosticism which Baur claims to have found in the epistle is principally based on the passage ii, 5-11, including especially the use therein of the term *ἀπαγυόν*. The attacks which he made, and which were followed up by Schwegeler and others, have been fairly and thoroughly considered by Lünemann,

* *Paulus der Apostel Jesu Christi.*

Brückner, Hilgenfeld, and others in Germany; but there is no room here, and no need at any rate, for even a summary of the discussion, since the whole case is already a dead issue. The assailants of this epistle did not even convince a majority of the rationalistic critics themselves that the position which had been taken could be held. The *Encyclopædia Britannica*, which never fails to bring out any apparent advantage which ultra-rationalistic criticism may seem to have gained, says in its article on Philippians:

It is generally admitted, even by critics who reject the Epistles to the Ephesians and Colossians, that the attack upon this epistle has failed.

Renan, who classifies the Epistles to Timothy and Titus as false, and the epistle to the Ephesians as doubtful, and who finds grave objections to Colossians and Philemon, has weighed all the charges against Philippians, and has announced his critical conclusion in the following language:

The difficulties which certain ones of modern times have raised against them (that is, against the letters to the Thessalonians and the Epistle to the Philippians) consist in those slight suspicions which it is the duty of criticism to express freely, but not to dwell upon when more cogent reasons oppose it. Now, these three epistles possess a character of authenticity which overcomes every other consideration.*

Whatever, then, the modern Tübingen school of criticism, with the illustrious Baur at its head, may have accomplished, it has not disturbed for a moment the solidity of the Epistle to the Philippians. Indeed, the whole assault made within the last half-century against the New Testament books has resulted in making emphatic this pivotal truth, namely, that there are at least certain portions of the New Testament which are undisputed and henceforth unassailable—such as the epistles of Paul to the Galatians, Romans, Corinthians, Thessalonians, and Philippians. All the resources of destructive criticism have been brought to bear upon these epistles with this result: they are acknowledged on every side, by all shades of belief and of unbelief, by all schools both of orthodox and heterodox thought, to be the genuine, unmarred, authentic productions of Paul. Whatever further conflict may be necessary over the canonical

* Renan, *Saint Paul*, p. 11.

books of Scripture, let us get a clear view of the inestimable advantage which, as Christians, we have gained in this aspect and result of the battle.

IV. TIME AND PLACE OF THE EPISTLE.

Dean Alford tersely and wisely says in this regard :

No epistle receives more light from the appreciation of the time when, and the place where, it was written.

On these points there is no reasonable doubt. The universal belief of the early Church fits aptly in with all the references and allusions of the epistle itself, tending to the conclusion that the epistle was written from Rome near the close of Paul's first imprisonment there, possibly in the year A. D. 63. The apostle had been almost five years a prisoner, part of the time in the dungeons of Cesarea, part of the time subjected to the dangers, privations, and sufferings of the voyage to Rome, where for nearly two years he had been "an ambassador in chains." He had come hither to make in person his appeal to Cæsar. Long delay occurred in the hearing of his case; meanwhile his converts in Philippi heard that he was in Rome, sick, in need, and a prisoner. It was a journey of a thousand miles by one route, and over seven hundred overland by the shortest way, from Philippi to Rome; it would take a month to make the journey thither. The converts were poor, persecuted, and in great affliction themselves; but all this was forgotten when these Macedonian disciples recalled Paul's situation of need, peril, and distress. They said: The man to whom we owe our very lives; who first brought to us the Gospel; who has for ten years been our counselor and friend; our beloved apostle, a spiritual father, is a prisoner in the hands of his enemies, in a Roman dungeon. We must send a messenger to seek after and succor him. And with this purpose in view they chose one of their number, Epaphroditus, and sent him to Rome laden with assurances of their love, and well furnished with money and other needful gifts for the apostle. This man, whom Paul styles in the epistle (ii, 25) his brother, fellow-worker, and fellow-soldier, arrived in due time in Rome, found Paul, and gave him the offerings sent by the Church at Philippi. What a meeting that must have been! Paul, sick, haggard, ragged, and weak from long imprisonment and multiplied cares and

burdens ; and Epaphroditus, the messenger of the Philippian converts, the man who had journeyed a thousand miles with a larger outlay of time and hardship than a journey, say, from Denver to India would involve to-day, in order to bring to the prisoner the necessities of life and to encourage him with the news that his converts in Macedonia had not ceased to cherish him as their best friend, next to the Lord Jesus !

Epaphroditus stayed with Paul in Rome for some months, caring for the apostle with a brother's solicitude, and employed also in looking after the work of Christ in the city. He ministered to the apostle and possibly to other prisoners ; he cared for the endangered flock of disciples in Rome ; he went out on errands of mercy, and wrought with such a sense of responsibility, so assiduously, and with such exposure of himself, that his labors induced an attack of Roman fever, which brought him down to the door of death. Paul testifies in this respect :

For the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me.

When Epaphroditus recovered he started back to Philippi, hastened by Paul and by the news that the Church there had heard of the illness of its messenger and was in great distress about both of them. Epaphroditus bore with him a most precious treasure, a gift from the apostle himself, "The Epistle of Paul the Apostle to the Philippians."

Under these circumstances, then, the letter was written by Paul in response to the expression of love and liberality made by his Macedonian converts. It is a letter of gratitude, of personal counsel, of rejoicing love, sent to acknowledge the kindness and aid furnished by the Philippian Church to the apostle in prison. With these facts before us we are ready now to look at the epistle itself, analyze its structure, and draw out some of its chief suggestions.

V. ANALYSIS OF THE EPISTLE TO THE PHILIPPIANS.

It is clear to every student of St. Paul's writings that the Epistle to the Philippians is not, like the letters to the Romans, the Galatians, the Hebrews, ribbed with a bony frame-work of argumentation. These are susceptible of logical analysis ; they are polemic in aim and method ; they may be instanced as

specimens of the loftiest effort of the human reason.* A systematic argument runs, with cumulative force, through each of them. Here, however, we have simply a love-letter, an epistle of friendship, acknowledging aid received, giving information as to the writer's personal situation and outlook, and urging affectionate warnings, counsels, and exhortations upon his converts at Philippi. In studying it the suggestion of Lewin may be borne in mind: "The epistle is woven from beginning to end without seam, and must be read as a whole." Yet, although the production may not possess the logical structure which characterizes some of the other epistles, it may be clearly summarized and outlined. The contents of the epistle, as given in the Revised Version, may be arranged as follows:

(I.) Salutation, with thanksgiving and prayer for the Philippians (chapter i, 1-11):

Paul and Timothy, servants of Christ Jesus, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons: Grace to you and peace from God our Father and the Lord Jesus Christ.

I thank my God upon all my remembrance of you, always in every supplication of mine on behalf of you all making my supplication with joy, for your fellowship in furtherance of the gospel from the first day until now; being confident of this very thing, that he which began a good work in you will perfect it until the day of Jesus Christ: even as it is right for me to be thus minded on behalf of you all, because I have you in my heart, inasmuch as, both in my bonds and in the defense and confirmation of the gospel, ye all are partakers with me of grace. For God is my witness, how I long after you all in the tender mercies of Christ Jesus. And this I pray, that your love may abound yet more and more in knowledge and all discernment; so that ye may approve the things that are excellent; that ye may be sincere and void of offense unto the day of Christ; being filled with the fruits of righteousness, which are through Jesus Christ, unto the glory and praise of God.

(II.) Paul's situation at Rome, where his very trials have helped forward the Gospel (chapter i, 12-26):

Now I would have you know, brethren, that the things *which happened* unto me have fallen out rather unto the progress of the gospel; so that my bonds became manifest in Christ throughout the whole pretorian guard, and to all the rest; and that most of the brethren in the Lord, being confident through my bonds, are

* Lewin says: "Such is the depth of Paul's mind that the epistle last read almost invariably appears the sublimest composition."—*Life of Paul*, ii, 302.

more abundantly bold to speak the word of God without fear. Some indeed preach Christ even of envy and strife; and some also of good-will; the one *do it* of love, knowing that I am set for the defense of the gospel: but the other proclaim Christ of faction, not sincerely, thinking to raise up affliction for me in my bonds. What then? only that in every way, whether in pretense or in truth, Christ is proclaimed; and therein I rejoice, yea, and will rejoice. For I know that this shall turn to my salvation, through your supplication and the supply of the Spirit of Jesus Christ, according to my earnest expectation and hope, that in nothing shall I be put to shame, but *that* with all boldness, as always, *so* now also Christ shall be magnified in my body, whether by life, or by death. For to me to live is Christ, and to die is gain. But if to live in the flesh—if this is the fruit of my work, then what I shall choose I wot not. But I am in a strait betwixt the two, having the desire to depart and be with Christ; for it is very far better: yet to abide in the flesh is more needful for your sake. And having this confidence, I know that I shall abide, yea, and abide with you all, for your progress and joy in the faith; that your glorying may abound in Christ Jesus in me through my presence with you again.

(III.) Paul exhorts the Philippians to be united, constant, and humble, enforcing his exhortation by the example of the humiliation and exaltation of the Lord Jesus (chapters i, 27–ii, 18):

Only let your manner of life be worthy of the gospel of Christ: that, whether I come and see you or be absent, I may hear of your state, that ye stand fast in one spirit, with one soul striving for the faith of the gospel; and in nothing affrighted by the adversaries: which is for them an evident token of perdition, but of your salvation, and that from God; because to you it hath been granted in the behalf of Christ, not only to believe on him, but also to suffer in his behalf: having the same conflict which ye saw in me, and now hear to be in me.

If there is therefore any comfort in Christ, if any consolation of love, if any fellowship of the Spirit, if any tender mercies and compassions, fulfill ye my joy, that ye be of the same mind, having the same love, being of one accord, of one mind; *doing* nothing through faction or through vainglory, but in lowliness of mind each counting other better than himself; not looking each of you to his own things, but each of you also to the things of others. Have this mind in you, which was also in Christ Jesus: who, being in the form of God, counted it not a prize to be on an equality with God, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient *even* unto death, yea, the death of the cross. Wherefore also God highly exalted him, and gave unto him the name which is above every name; that in the name of Jesus every knee should bow, of

things in heaven and *things* on earth and *things* under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

So then, my beloved, even as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling; for it is God which worketh in you both to will and to work, for his good pleasure. Do all things without murmurings and disputings; that ye may be blameless and harmless, children of God without blemish in the midst of a crooked and perverse generation, among whom ye are seen as lights in the world, holding forth the word of life; that I may have whereof to glory in the day of Christ, that I did not run in vain neither labor in vain. Yea, and if I am offered upon the sacrifice and service of your faith, I joy, and rejoice with you all: and in the same manner do ye also joy, and rejoice with me.

(IV.) Paul announces his purpose to send Timothy, shortly, to visit Philippi, and also at once to send Epaphroditus back (chapter ii, 19-30):

But I hope in the Lord Jesus to send Timothy shortly unto you, that I also may be of good comfort, when I know your state. For I have no man like-minded, who will care truly for your state. For they all seek their own, not the things of Jesus Christ. But ye know the proof of him, that, as a child *serveth* a father, so he served with me in furtherance of the gospel. Him therefore I hope to send forthwith, so soon as I shall see how it will go with me: but I trust in the Lord that I myself also shall come shortly. But I counted it necessary to send to you Epaphroditus, my brother and fellow-worker and fellow-soldier, and your messenger and minister to my need; since he longed after you all, and was sore troubled, because ye had heard that he was sick: for indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, that I might not have sorrow upon sorrow. I have sent him therefore the more diligently, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful. Receive him therefore in the Lord with all joy; and hold such in honor: because for the work of Christ he came nigh unto death, hazarding his life to supply that which was lacking in your service toward me.

(V.) Paul warns the Church against Judaizers and other enemies of the cross of Christ, and bids his disciples emulate his own example of devotion and adopt his methods of growth (chapters iii, 1-iv, 1):

Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not irksome, but for you it is safe. Beware of the dogs, beware of the evil-workers, beware of the concision: for we are the circumcision, who worship by the Spirit

of God, and glory in Christ Jesus, and have no confidence in the flesh: though I myself might have confidence even in the flesh: if any other man thinketh to have confidence in the flesh, I yet more: circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as touching the law, a Pharisee; as touching zeal, persecuting the church; as touching the righteousness which is in the law, found blameless. Howbeit what things were gain to me, these have I counted loss for Christ. Yea, verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things, and do count them but dung, that I may gain Christ, and be found in him, not having a righteousness of mine own, *even* that which is of the law, but that which is through faith in Christ, the righteousness which is of God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, becoming conformed unto his death; if by any means I may attain unto the resurrection from the dead. Not that I have already obtained, or am already made perfect: but I press on, if so be that I may apprehend that for which also I was apprehended by Christ Jesus. Brethren, I count not myself yet to have apprehended: but one thing *I do*, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus. Let us therefore, as many as be perfect, be thus minded: and if in any thing ye are otherwise minded, even this shall God reveal unto you: only, whereunto we have already attained, by that same *rule* let us walk.

Brethren, be ye imitators together of me, and mark them which so walk even as ye have us for an ensample. For many walk, of whom I told you often, and now tell you even weeping, *that they are* the enemies of the cross of Christ: whose end is perdition, whose god is the belly, and *whose* glory is in their shame, who mind earthly things. For our citizenship is in heaven; from whence also we wait for a Saviour, the Lord Jesus Christ: who shall fashion anew the body of our humiliation, *that it may be* conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself.

Wherefore, my brethren beloved and longed for, my joy and crown, so stand fast in the Lord, my beloved.

(VI.) Exhortations to unity, joy, and prayerfulness (chapter iv, 2-9):

I exhort Euodia, and I exhort Syntyche, to be of the same mind in the Lord. Yea, I beseech thee also, true yoke-fellow, help these women, for they labored with me in the gospel, with Clement also, and the rest of my fellow-workers, whose names are in the book of life.

Rejoice in the Lord alway: again I will say, Rejoice. Let your forbearance be known unto all men. The Lord is at hand. In

nothing be anxious; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus.

Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. The things which ye both learned and received and heard and saw in me, these things do: and the God of peace shall be with you.

(VII.) Thanks for the aid furnished by the Philippians (chapter iv, 10-20):

But I rejoice in the Lord greatly, that now at length ye have revived your thought for me; wherein ye did indeed take thought, but ye lacked opportunity. Not that I speak in respect of want: for I have learned, in whatsoever state I am, therein to be content. I know how to be abased, and I know also how to abound; in every thing and in all things have I learned the secret both to be filled and to be hungry, both to abound and to be in want. I can do all things in him that strengtheneth me. Howbeit ye did well, that ye had fellowship with my affliction. And ye yourselves also know, ye Philippians, that in the beginning of the gospel, when I departed from Macedonia, no church had fellowship with me in the matter of giving and receiving, but ye only; for even in Thessalonica ye sent once and again unto my need. Not that I seek for the gift; but I seek for the fruit that increaseth to your account. But I have all things, and abound: I am filled, having received from Epaphroditus the things *that came* from you, an odor of a sweet smell, a sacrifice acceptable, well-pleasing to God. And my God shall fulfill every need of yours according to his riches in glory in Christ Jesus. Now unto our God and Father *be* the glory for ever and ever. Amen.

(VIII.) Closingsalutations and benediction (chapter iv, 21-23):

Salute every saint in Christ Jesus. The brethren which are with me salute you. All the saints salute you, especially they that are of Caesar's household.

The grace of the Lord Jesus Christ be with your spirit.

VI. LEADING SUGGESTIONS OF THE EPISTLE.

We have briefly outlined the special circumstances which prompted this production of the great apostle; examined the proofs of its genuineness; and arranged and glanced at its contents. It remains now simply to collate some of its leading lessons.

(I.) Foremost among the impressions made, even by a casual study of the epistle, is a sense of the exuberant joyfulness of the apostle amid his dangers, privations, and distresses. Nearly twenty times does the word *χαίρω*, or some other term of kindred significance, occur in this epistle, which, written in a dungeon, amidst sickness, danger and poverty, fairly overflows with sunshine and irradiates the Christian world to-day with perennial hope and gladness.

Testimonies accumulate from various directions as to this uniform impression made upon students of the book. Dr. Carl Braune, in his introduction to this book in Lange's Commentary, says:

The ground-tone of this epistle is found in the antithesis of joy and sorrow which runs through every part of it. . . . The feeling of joy animates the apostle in his darkest hours, and that joy is the mark which he has always in view.

Of like tenor is Olshausen's suggestion:

There is one thing especially which may be regarded as the key-note of the epistle, which is ever and anon struck, and pervades the whole; the feeling of joy with which the heart of the apostle was filled, and to which he sought also to raise his beloved Philippians.

Bengel, in a similar strain, thus indicates with accustomed terseness his judgment: "*Summa epistolæ . . . gaudeo, gaudeo.*" Coffin, in the *Pulpit Commentary*, notes:

It is not without significance that the Epistle to the Philippians is emphatically the epistle of Christian joy.

Across the ages, from the prison at Rome, we hear Paul, in much affliction, in chains, laden with infirmities, his heart weighted down with the care of all the churches, uttering his shout of triumph, "Rejoice: and again I say, Rejoice." This is the motto, the substance, the essence, of the whole epistle.

(II.) Following up this line of thought, it is clear that we have in the letter to the Philippians an unusually full and impressive revelation of St. Paul's personal character, notwithstanding Baur's objection, already alluded to, that there is nothing characteristically Pauline in the production. It was true of Paul in an extraordinary degree that he made himself known by his letters—that his most striking personal traits were brought to view in his correspondence. But this rule has its

highest exemplification in this epistle. Paul's tenderness of heart, his sympathy for his friends, his gentleness and affection—how these qualities appear in the whole production, especially in such phrases as these :

My brethren beloved and longed for, my joy and crown. . . . I thank my God upon all my remembrance of you. . . . I have you in my heart. . . . I long after you all in the tender mercies of Jesus Christ.

Surely it was out of the fullness of his heart that the apostle wrote these words of yearning devotion.

Paul's faith in God's superintending providence has ample expression in this testimony :

The things that happened unto me have fallen out rather unto the progress of the gospel. . . . In nothing shall I be put to shame, but with all boldness, as always, so now also, Christ shall be magnified in my body, whether by life or by death. . . . I have learned, in whatsoever state I am, therein to be content.

In view of the vicissitudes of the apostle's career, the sufferings he endured, the sorrows he bore, the persecutions he underwent, his years of imprisonment, his life-long martyrdom, his thorn in the flesh—what mighty faith, what serene confidence in "the God of all comfort" these declarations embody ! When we add to them his other word, "I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord," we have a crowning expression of his devotion and loyalty to the Redeemer, the absorption of his purposes, affections, and life into the service and life of his Saviour, so that he could say, with absolute truthfulness, "For to me to live is Christ."

Re-enforced by such a life of devotion, with what manifold force did the exhortation come, "Let your manner of life be worthy of the gospel of Christ!"

(III.) Although this epistle is not polemical or dogmatic in its aim and scope, yet we have in it summed up an imposing array of the cardinal doctrines of the Gospel. The pre-existence of the Son of God ; his equality with the Father ; his humiliation and condescension even unto the death of the cross ; his resurrection and exaltation ; his final triumph over all his foes ; salvation, not by works of righteousness or by legal ceremonies, but by faith in Christ ; the new life of joy, prayer, peace, contentment ; the estate of the blessed dead a condition not of

sleep, or unconsciousness, or purgatorial discipline, but one of communion at once with Christ; the assurance of immortality—these are some of the truths which abound in the epistle, not amplified, elaborated, argued, as in other letters, but abundantly indicated in brief, suggestive, germinant form, as the fundamental elements of the Christian creed.

(IV.) Finally, we have in this epistle an encouraging demonstration of the uttermost power of the Gospel as exhibited in its triumphs achieved during the prison ministry of the apostle.

To human view his imprisonment, in the very midst of his triumphant missionary work, threatened to be a deplorable and immedicable calamity for the early Church. Paul was its head and front, and founder among the Gentiles. He was the one living embodiment of the truth that the Gospel was intended for all nations. By a complication of events he was confined to prison for five years, at the very climax of his career, at a time when he seemed to be needed at every point in that ancient world. This blow looked like an irreversible misfortune. But see what was wrought and brought out of this disastrous situation by the overruling providence of God! The prison letters which he wrote—Ephesians, Colossians, Philippians, Philemon, Second Timothy, and perhaps Hebrews—what a chasm would have been left in New Testament literature if by any other order of events these epistles had never been written! Paul's faith, wisdom, courage, and joy, focused in and shining out from these letters, have made his prison cell at Rome, whence they were emitted, a brilliant luminary, a sun of unfading splendor, whose rays will yet illumine the whole world.

A further illustration of the victories achieved during the prison ministry of the apostle remains to be noted. As a prisoner he was brought in contact, successively, with many soldiers of the pretorian guard, and with slaves and other representatives of the household of Nero, to whom he uttered his testimonies for Christ. Several times a day the soldier to whom he was chained was relieved by another, until, in the course of months, by the change of guards alone, hundreds of rude, hardened, cruel soldiers of the Roman army had come into personal contact with the apostle, heard his story, been melted by his appeals, and, many of them, at least, converted

to Christ by the Gospel preached to them in private by Paul in prison, so that he was able to write to Philippi: "My bonds have become manifest in Christ throughout the whole pretorian guard, and to all the rest; . . . and most of the brethren in the Lord, being confident through my bonds, are more abundantly bold to speak the word of God without fear."

And, to finish the picture, Paul was able to say, in the very last words of his epistle: "All the saints salute you, especially they that are of Cæsar's household." Here we have a consummate exhibition of the power of the cross to convert, and to keep converted, souls exposed to the worst of temptations and the most dangerous of environments. In the palace of "bloody Nero," the most infamous of the Cæsars—among his officers, courtiers, soldiers, and slaves—in an atmosphere of corruption, in a place tainted with the worst vices and reeking with the most dreadful crimes, were to be found men and women whom Paul reckoned to be "saints." They had been born and reared in paganism; they lived in a city which was the seething vortex of the world's volcanic wickedness; they were threatened, allured, imperiled, on every side, yet they had faith, purity, courage, and steadfastness sufficient to make them examples of sainthood to all the earth!

Surely, the ministry of Paul, the apostle to the Gentiles, fraught with glorious achievements though it was, evinced at no other stage, and in no other city, so rich and striking a manifestation of the grace of God revealed through him as it did in this instance, when, confined in a dungeon, calling himself "Paul the aged," looking forward to martyrdom, living amid spies, and pursued by foes, afflicted with incessant privation and pain, he was able, by means of his testimony, his example, and his prayers, to secure for his Master, and hold up in his letter to the Philippians, this crowning achievement of the Gospel—saints in the household of Cæsar!

Jesse Bowman Young

ART. II.—MAJOR-GENERAL CLINTON B. FISK.*

So much has been written upon the life and philanthropic labors of Major-General Clinton B. Fisk that there is little reasonable hope that any thing new can be brought forth. All that is proposed in this paper is to place upon record in the *Review* a brief sketch of a most active and useful life as a fitting tribute to the memory of one who was as widely known, highly honored, and tenderly loved as any layman who has ever been connected with the Methodist Episcopal Church in the United States.

The ancestors of General Fisk came from County Lincoln, on the eastern coast of England—a region from which New England drew many brave, conscientious, and liberty-loving people. In this country the family was at an early day divided into two parts, the Connecticut and the Massachusetts Fisks. Several members of the Fisk family distinguished themselves in military and ecclesiastical activities and won honorable positions in these callings. John Fisk was a major-general in the Revolutionary War, while Wilbur Fisk became the distinguished president of the Wesleyan University at Middletown, Conn., and an eloquent preacher of the Gospel of Christ.

Clinton B. Fisk was born at Clapp's Corners, Livingston County, N. Y., December 8, 1828. He was the son of Benjamin and Lydia Fisk, who emigrated from New England to western New York in 1822. Though not specially cultured, his parents were intelligent and highly respected by all who knew them. Not finding the prospects sufficiently encouraging, in view of the growing family, and believing that better opportunities could be found in the farther West, Benjamin Fisk sought a home in the new and wild Territory of Michigan in 1830, and settled in Lenawee County.

The point chosen for the home of the family, now consisting of parents and five hearty, growing boys, was Clinton, a village that had been founded but two years when the Fisk family became residents in it, named in honor of Governor De Witt Clinton, of New York, in whose honor the subject of this

* The writer recognizes his obligation to Professor A. A. Hopkins, the biographer of General Fisk, for valuable information in the preparation of this sketch.

sketch was named, and boasted two hotels, a blacksmith-shop, and little else except stumps, from which the trees had been taken for the erection, in part, of the few buildings it contained. Mr. Fisk soon bought the blacksmith-shop and built against it a log annex, which served as a family residence. In a short time he was able to erect a small frame house near his shop, and so to add to the comfort of his household.

When this change had been accomplished and the family had in view the prospect of a fair degree of prosperity, the strong man, the head of the household, was smitten with typhus fever, which, after a partial convalescence, was followed by a relapse which terminated speedily in death. Lydia Fisk was thus suddenly left in widowhood with six children (one having been added to the number after the family arrived in Michigan) to face what must have seemed to her an uncertain and unpromising future. One after another the four older boys were put out to farmers and mechanics, until none remained with the mother except Clinton, the subject of this sketch, and the youngest, a mere babe. The mother intended that Clinton should remain with her, but when he was nine years old a neighbor, Deacon Wright, desired to have him to work on his farm. Young Clinton heard the frequent conversations that were held between his mother and the deacon, and urged the acceptance of the terms proposed, which were finally agreed upon as follows: He was to live with and work for Deacon Wright until he was twenty-one years of age. He was to have three months' "schooling" each year for at least four years, and when of age he was to receive two hundred dollars in cash, two suits of clothes, a horse, saddle, and bridle. The boy agreed to the arrangement, saying to his mother, "O, my! such a chance as that! I will go, mother, I will go!"

Two years passed on the farm of Deacon Wright, and the boy became somewhat restless. He thirsted for an education. But three months schooling a year until he should "become of age" did not promise much in that direction. At this time his baby brother fell sick and died, and the mother was left alone. After frequent interviews between the deacon and the mother terms of release were agreed upon, and Clinton returned to his mother's home, to her great joy.

In 1841 Mrs. Fisk was united in marriage with a Mr. William

Smith, a wealthy farmer, who soon became strongly attached to his stepson, and who was anxious to promote his ambition for the securement of a thorough education. In 1845, on Christmas day, Mr. Smith suddenly died, and again the future prospects of the boy, as well as those of his twice widowed mother, were changed.

Thus far I have briefly traced the life of the youthful Fisk, showing the vicissitudes through which he passed, reaching the point where his future career began to take more definite shape. I now turn to a study of those qualities and characteristics which enabled him in after years to fill, with such marked ability and success, the various responsible positions he was called to occupy.

PHYSICAL ORGANIZATION.

General Fisk came of New England parentage. His father was a mechanic of temperate habits, and his mother was of Welsh blood, and possessed a vigorous constitution. Young Clinton grew up in the country, and his muscular powers were developed and toughened by farm labor. He was well proportioned, and his military experience and drill gave him in later life a dignified and noble bearing. He was capable of prolonged physical exertion, and might have lived to fourscore years had he not allowed himself to be overtaxed during the later period of his life. Presuming upon his physical resources and yielding to the demands for the varied forms of labor he could so successfully perform, he probably cut short his earthly career when he was at the acme of his usefulness.

INTELLECTUAL ENDOWMENT AND EQUIPMENT.

General Fisk was remarkably endowed intellectually, and from his early boyhood he thirsted for knowledge. Books were scarce, and money with which to purchase them still more so, and therefore no opportunity was allowed to go unimproved for securing such literature as came within his means. He happened one day to see a neighbor using the leaves of a copy of Shakespeare for shaving-paper, and he determined at once to secure it, although several of the plays had already been destroyed. The fragment that remained was purchased and paid for by hoeing corn two days.

Having caught a young coon, he trained it to perform many cunning tricks, and then walked twelve miles to Jackson, the capital of the State, and sold it to a showman, and used the money in the purchase of a Latin grammar. Studying Latin without an instructor was no easy task, but he performed it, making such advancement as to place him in the front rank in his class in Albion Seminary, where he went to prepare for college in 1843.

It was at Albion that young Fisk first met Miss Jeannette A. Crippen, who became his wife on February 20, 1850, and who proved to be a helpmeet indeed, and to whom her husband always credited in very large measure every success he achieved. Intelligent, courageous, and affectionate, she was well fitted to be the wife of a man who was to become so conspicuous for his labors as citizen, patriot, philanthropist, and Christian.

The ambition so ardently cherished to attain a thorough collegiate training was never gratified. Just at the time when he was ready to enter the University of Michigan he found, to his great disappointment and sorrow, that the progress he had already made had been at the cost of injured eyesight, which threatened partial, if not total, blindness. Study at night upon the hearth, exposed to the glare and intense heat of the old-fashioned fire-place, produced an affection of the eyes which forbade further prosecution of study.

Though not permitted to pursue his studies in the University of Michigan, he continued them, if in a less methodical and thorough way, on even a broader scale in the university of the active world. Few men read so widely and so thoroughly as did he, and what he read he used to the very best advantage.

It may be said of General Fisk that he possessed a trained, versatile mind, which enabled him to adjust himself to almost any line of mental activity. Had he been so disposed he could have done himself credit in any of the learned professions. Had he chosen the legal profession, he would have made an able lawyer or a just judge. Had he devoted himself to statecraft, he would have made a statesman of commanding influence, and would have honored the Senate of the United States or the executive mansion. Had he chosen the ministry, he would have attracted the multitude to hear the Gospel from his lips, for as a public speaker he had few superiors. There was a

charm in his voice, a magnetism in his presence, a grace in his manner, and a power in his argument that carried his audience almost irresistibly to adopt the conclusions he reached.

BUSINESS ACTIVITY AND INTEGRITY.

Debarred from pursuing his studies, General Fisk at once turned his attention to business affairs, and in 1848 he went to Coldwater, Mich., where he became identified in business with the firm of Crippen & Kellogg, and where for several years he had a remarkably successful business career. The financial panic of 1857 found the firm of Crippen & Fisk with a large number of debtors who were unable to pay, and with large investments in property which could not be converted into cash. The firm faced the storm with great courage, but they were not able to resist its power. They were advised to assign, but refused. For a brief time they suspended payment, but the faith the creditors had in the business ability and integrity of the firm saved them from being forced into court, and enabled them to save their assets from sacrifice. The main burden of management of the business at this juncture fell upon General Fisk, and with such consummate skill did he perform his task that every dollar of obligation was discharged, principal and interest, and a small amount saved as a foundation for future operations.

In 1858 General Fisk became the western financial agent of the *Ætna Insurance Company*, with head-quarters at St. Louis, Mo. He succeeded in greatly extending the company's business, and remained their representative until the great civil war broke out in 1861, when he became identified with the *Missouri Home Guard*.

Returning to St. Louis soon after the close of the war, General Fisk became identified with railroad management, succeeding admirably, and in which he remained until 1877, meantime having changed his place of residence to New York city.

In New York he became identified with various business enterprises, in which he continued without intermission except during the summer of 1877, when shattered nerves sent him across the Atlantic for rest and recuperation. The business career of General Fisk was characterized by industry, wisdom, and fidelity, and he won for himself the enviable distinction of

an honest man. He was generous in the use of his money, giving liberally as he passed along, and, dying, left a competency for his family after giving to Fisk University, at Nashville, Tenn., an institution for the education of colored youth, the sum of \$25,000.

THE PATRIOTIC SOLDIER.

When the great civil war came on in 1861 General Fisk was a resident of St. Louis, Mo. For many months before Fort Sumter was fired upon, unionists and disunionists were secretly practicing military drill in that city, getting ready for the struggle that both saw rapidly approaching. When the shock of war came the Missouri Home Guard, a well-drilled body of men, were ready for loyal service. On the roll of Company C, Third Regiment, as a private, stood the name of Clinton B. Fisk. Upon the special request of President Lincoln he raised a regiment in 1862, of which he was commissioned colonel. In September of the same year, having recruited a brigade, he was commissioned brigadier-general by Secretary Stanton, and in December following was ordered to Helena, Ark., after which he rendered important service under General Grant, in what was known as the Yazoo expedition.

The space allotted for this paper forbids a detailed account of General Fisk's military career; it is sufficient to say that he rose rapidly in the estimation of the great military leaders of the Union army, and was often charged with delicate and difficult duties, all of which he discharged with fidelity and eminent success. February 27, 1865, he was appointed major-general of the Missouri militia by Governor Fletcher, and May 13, in the same year, brevet-major-general of United States volunteers by President Johnson, "for faithful and meritorious service during the war." Having offered his resignation at the close of the war, acceptance of which was declined by the war department, he was assigned to duty as assistant commissioner of the Bureau of Refugees, Freedmen, and Abandoned Lands, for the States of Kentucky and Tennessee, in which position he rendered most important service until he was mustered out in 1866.

During his army career there was not a cloud upon his record, nor was there any respite from duty. In the camp, on

the march, and in the battle he bore himself with the same Christian dignity and fidelity that characterized him in private life, and he won and held the confidence of all who knew him.

A GENUINE PHILANTHROPIST.

The philanthropic spirit was a marked feature of General Fisk's character. This spirit manifested itself in his boyhood, and found large expression in his later years. His hatred for human bondage found expression in his espousal of the antislavery cause in 1840, when he was but twelve years old. In the heated campaign of the year named he was for James G. Burney, the abolition candidate for the presidency. Having no flag or banner to represent his party, he made one of plain muslin cloth, and inscribed upon it with axle-grease the names of Burney and Lemoyne, and, hoisting it to the breeze upon his mother's broom-handle, from which he sawed the brush, he bravely bore it in a Democratic procession, and gallantly defended it against the attack of other boys who attempted its capture. At the great mass-meeting the boy seated himself immediately in front of the platform, holding aloft his banner. From the platform some one called out, "See here, boy, go away with your dirty rag;" whereupon the Burney boy replied, "This dirty rag will one day swallow up all other political banners;" and he lived to see his prophecy written in history.

His stepfather was an abolitionist, and his house was a station on the underground railway. Upon this line the boy Clinton became a conductor. Many a time he conducted his train by night to the Detroit River, laden with dusky runaways seeking protection under the Union Jack, which at that time the Stars and Stripes did not afford them. Returning from one of these night trips in the gray dawn of the morning, he was met by a neighbor who believed slavery to be a divine institution, and, possibly suspecting the occasion for the early morning travel, said to him, "Young man, I know where you are going." "Where?" said the boy, stopping his team. "You are going to hell," said the neighbor. The boy promptly replied, "No, sir, you are mistaken; I am going home to breakfast."

All through his life up to the breaking out of the war General Fisk was opposed to slavery, and when the great struggle came on he heartily favored emancipation. The war over,

although he was anxious to return to private life, the national authorities insisted upon retaining his valuable services as one of the agents of the Freedmen's Bureau. It was President Lincoln's wish that he should become the bureau's official head, with head-quarters at Washington, with the rank of colonel in the regular army, but to this the General would not consent. He did, however, accept temporarily a place as one of General Howard's assistants, and Kentucky and Tennessee were assigned him as the special sphere of his operations. In this field he soon won the confidence of both whites and blacks, and succeeded in settling the difficult questions submitted to him in a way that met the approval of all concerned. The confidence of the freedmen was voiced by an old ex-slave, who said, when the General was about to address a large audience:

O, bress God, General Fisk has come! That's him! We'll hear de truf now. He'll tell us what to do.

Many amusing incidents occurred during his period of service with the bureau. The colored people took him thoroughly into their confidence, and he heard many things that outsiders were not permitted to hear. Sometimes these confidential talks took on a religious phase, as in the following instance, when, at the close of an address, an old colored Baptist minister clasped the General's hands, saying:

Gin'l, you is a Baptist; I knows you is a Baptist, for no man can talk like dat 'cept he be washed all over in the Jerdan. De Methodists, gin'l, are a low set; you know they are. They come from Wesley, and he was an outcast; and you may look de Bible clar through and not find Wesley *once* in it, but you find Baptist—John de Baptist—and all the Baptists came from him. Yes, gin'l, dese Methodists are a low set.

During this period of service General Fisk turned author, and compiled a manual entitled *Rules for the Government of Freedmen's Courts*. Another volume, and perhaps the first one ever written exclusively for colored people, was thus dedicated:

To the Freedmen of the United States, now happily released from the House of Bondage, and fairly set forward in the path of progress, these plain counsels are respectfully and affectionately dedicated by one who has marched with them through the Red Sea of strife, sympathized with them in all their sufferings, labored incessantly for their well-being, rejoiced in their prosperity,

and who believes that, guided by the Pillar of Cloud by day and of Fire by night, they will reach the Promised Land.

In this book much wholesome advice was given to all classes. In the chapter on Freedmen he said :

Every man is born into the world with the right to his own life, to personal liberty, and to inherit, earn, own, and hold property. These rights are given to him by the great God; not because he is a white man, a red man, or a black man, but because he is a MAN.

Writing about the necessity of respecting the prejudices of white folks, he said :

White people have held strong prejudices, and you should avoid every thing you can which will inflame those prejudices. You know how easy it is to hurt a sore toe. Prejudices are like tender toes. Do not step on them when it is possible to avoid it.

To young women he addressed these noble words :

There is no being on earth for whom I have a higher regard than a true woman; and if there is one thing I desire above another it is that the freed women of this country, so long degraded and made merchandise of, may arise to the dignity and glory of true womanhood.

Largely through his influence a school was started in Nashville, Tenn., January 9, 1866, by the American Missionary Society, and in his honor named "Fisk School for Freedmen," from which was evolved Fisk University, the first permanent building of which was dedicated January 1, 1876, and christened Jubilee Hall, in honor of the Fisk Jubilee Singers, who, by their concerts, furnished the money to pay for its erection. On this interesting occasion General Fisk, president of the board of trustees, delivered the opening address, from which I quote the opening paragraph :

With devout thankfulness to the Giver of all good, with songs of praise on our lips and the spirit of consecration in our hearts, we would this day gather in Jubilee Hall to dedicate it to the good cause of Christian culture. It is a glad day for all; for those who have planned and labored through much discouragement; . . . who have prayed and watched through the darkness and the sunshine for the coming of this hour. It is a day of joy for those in whose behalf this good work has been accomplished. We hail you with a Happy New Year.

General Fisk's success among the colored people commended him to President Grant as the man to be placed at the head of the Bureau of Indian Commissioners. The President said to the General, "I want you at the Indian Commission's head;" and so it was, for when the commission organized he was elected its president, which position he filled with distinguished ability until death removed him.

At the Mohonk Conference, held every autumn at the hospitable home of Commissioner Smiley, General Fisk was the central figure, and over its deliberations he presided from year to year with consummate tact and ability. Although the position he held was unsalaried and very onerous, requiring much time, toil, and care, its duties were cheerfully and faithfully performed.

The same philanthropic spirit that caused General Fisk to devote so much time, energy, and money to the welfare of the Negro and the Indian made him an earnest advocate of temperance and the prohibition of the traffic in strong drink. He saw how the rum curse was murdering multiplied thousands of our people every year, destroying happy homes, impoverishing the nation, filling alms-houses, lunatic asylums, jails, and penitentiaries, and furnishing numerous victims for the gallows; and his soul was stirred by the sorrow, wretchedness, and despair it leaves in its wake. He saw the great political parties and their leaders yielding to the demands of politicians and liquor organizations, as in the years gone by they had yielded to the demands of those who trafficked in human flesh and blood. To break away from his former political associations was a task difficult to perform. Many of the leaders of political thought and action were his warm personal friends, and he was slow to reach the conclusion that he must part company with them.

At length, however, in 1884, he gave up all hope of change of policy upon the part of either of the dominant political parties, and cast his lot with the National Prohibition Party. For this act he was severely criticised and denounced by many of his former political associates. He could have had office, doubtless, had he desired it at the hands of the party with which he was so long identified, but he did not want it. When called upon, however, to stand as a candidate for office in the new

party with which he had allied himself, and when there was not the slightest probability of success, he consented for the sake of the principle that was to be maintained. He acted as he advised a member of the Legislature of New Jersey to act whom he urged to vote for a local option bill. "If I should vote for this bill it would lay me in my political grave," said the member. "Vote for it and die, then," said the General, "and I will write on your tombstone, 'Blessed are the dead who die in the Lord.'"

When nominated for the governorship of New Jersey by the Prohibition Party he accepted, not with the expectation of obtaining office, but with the hope of advancing a great cause. In his address accepting the nomination he said :

I understand that before me is much hard work, and I will, to the best of my ability, do it. There will be no child's play the next five months in New Jersey. Things are going to be hot. All sorts of representations and misrepresentations will be made about us, and we must expect that. All sorts of calumny will be rained upon us by the rum-sellers and their parties; we can stand that.

During the campaign he was bitterly assailed, not only for his political views, but in his personal character; but he vanquished every assailant and came out of it without a stain upon his garments. In the presidential campaign of 1888 he was the standard-bearer of the Prohibition Party. For more than a year his nomination had been a foregone conclusion, and as the event drew very near he said to a close personal friend :

I do not want this nomination; I shrink from it. It can mean for me only toil and sacrifice, calumny and contempt. I have no political ambitions; all I crave is the rest which I so little can command and the chance for private service in this cause as I am able to render it; but I must not shirk a clear duty, and there is no objection in my own mind against accepting the burden and bearing it which I am not ready to waive if that be the call of my Master and my fellow-men. Only we must be very sure, and those nearest me must be well satisfied to have it so.

In his speech of acceptance in the Metropolitan Opera House, New York, June 22, 1888, he set forth his high purpose in these eloquent words :

In response to the command of the listening thousands at Indianapolis who bade me go to the front of this sharp conflict I have now to say, "God helping me, I will carry your flag in this con-

test. I know well what will be the cost to me and those whom I hold as dear as life itself. I also know that God thrones the right at last in kinglier royalty because its coronation is delayed, and that neither earth nor hell can permanently harm those who are followers of that which is good."

In his formal letter of acceptance he breathed the same noble purpose, saying:

I shall bear with glad heart and reverent hands the only party standard on which is inscribed, "For God and Home and Native Land;" the standard of the only party which recognizes God as the source of government and would defend his holy day from desecration; which is the guardian of the home's best interests and the defender of the nation through these, and which, burying the dead past of sectional strife and bitterness, would build a living future on the sure basis of sober manhood and pure womanhood and untainted youth for all our united country.

In all his utterances upon the platform there fell from his lips no unkind words for those from whom he differed. In the closing words of his speech of acceptance he sounded the keynote which controlled all his utterances when he said:

There will be those who will be "exceedingly mad against us," and who will persecute us even to strange cities. Let us exhort our friends every-where to give our enemies a monopoly of personal, scandalous methods of conducting political campaigns. Let us exalt our holy cause, and, trusting in Him in whose hands are the destinies of individuals and nations, go forward with courage, faith, and hope until victory, certain to come, shall be ours.

His biographer, Professor A. A. Hopkins, accurately described the General's manner of speech when he wrote:

No asperities of speech could be charged to him. He was genial as a June day throughout the whole five months, during which he made one hundred and twenty-five speaking engagements and filled them all, traveling five thousand miles to do it. Nothing moved him from the serenity which impressed every one he met. There seemed always about him an atmosphere purer and sweeter than that in which political candidates usually walk; he breathed forth a spirit of lofty patriotism that was uplifting and ennobling.

Though not elected to the presidency, as he neither expected nor desired to be, he did have the privilege of advancing a great cause which will finally carry its representative to the national executive mansion.

THE EARNEST CHRISTIAN.

Though mentioned last in this biographical sketch, the religious element was first and predominant in General Fisk's character and life. He was what he was because he was an earnest Christian. When he was ten years old, while living with Deacon Wright, a revival meeting was held in a school-house in the neighborhood by the Rev. Robert Powell, a Baptist missionary. Young Clinton attended and became interested. One night while the preacher was dwelling upon the text, "Come unto me, all ye that labor and are heavy laden, and I will give you rest," he was deeply moved. After the sermon the hymn that has touched and melted so many hearts,

"Alas! and did my Saviour bleed,"

was sung, and during the singing an awful sense of his own sinfulness rolled across his soul. While the last verse.

"But drops of grief can ne'er repay
The debt of love I owe;

Here, Lord, I give myself away,
'Tis all that I can do,"

was being sung he said, as he many times testified in after life, "I adopted the statement and the pledge as mine and was born into the kingdom." Soon after he was baptized by immersion and received into the fellowship of the Baptist Church, of which for a time he was a faithful member. During his school-life at Albion, for reasons satisfactory to himself, he changed his ecclesiastical relation and became a member of the Methodist Episcopal Church.

Having turned aside from school-life, for reasons already given, he entered upon a business career, into which he flung himself with all the energy of his nature and in which he succeeded far beyond his most sanguine expectations. Burdened with business affairs and somewhat negligent of religious duties, he became formal in his religious life and lost the warmth and glow of his earlier experience.

It was in 1854, in his own home in Coldwater, that an incident occurred which made a radical change in his future life. One night, the mother being engaged in domestic affairs, his little three-year-old daughter Mary knelt by his knee to say her evening prayers. He listened thoughtfully to the petitions of the

little worshiper, and as he listened a strange feeling came over him. The prayer concluded with, "God bless papa; God bless mamma;" and then the little white-robed worshiper, rising from her knees, said gravely, "Papa, why don't *you* pray?" The question fairly stunned him, and, making some evasive answer, he kissed the child good-night and went down the street to his place of business. He tried to shake off the impression that had been made by his daughter's question by turning his attention to some unfinished business of the day, but ever and anon the question recurred, "Papa, why don't *you* pray?" After a vain effort to banish the question he left his office and returned to his home. Seated by his wife he said:

"Did you hear the question Mary asked me, Jeannette?" "Yes, Clinton, I heard it." "Well, Jeannette, I have been thinking it all over, and I have made up my mind that with God's help we will have all the praying there ought to be in this household hereafter. If you will hand me the Bible we will begin now."

That night dated a new epoch in the life of Clinton B. Fisk, for then and there the family altar was erected, to become a permanent institution in his home. From that hour, whether in business, in the army, or on the platform, he was a sturdy, devoted, conscientious Christian.

While he was recruiting his regiment at St. Louis he held services every Sunday afternoon in the great amphitheater on the fair ground, when the city pastors preached in turn. On one of these occasions the Rev. Dr. Nelson preached a sermon of great power, in which at the close he spoke strongly against the sin of profane swearing. As he closed he related a story of a commodore who made a contract with every midshipman that he (the commodore) should do all the swearing, and then the Doctor said:

Now I want all of you to agree that Colonel Fisk shall do all the swearing for the Thirty-third Regiment. As many of you as will enter into this contract stand up.

Instantly the whole regiment was on its feet and the covenant was made. This pledge on the part of the men prepared the way for an amusing incident which occurred while the command was stationed at Helena, Ark. Standing on the edge of a bluff one day, the General heard one of his teamsters swearing

most profanely at a team of balky mules. A little later the teamster passed by where the General was standing, when the following conversation occurred: "John, didn't I hear some one swearing dreadfully over there a little while ago?" "O, yes, I reckon you did," the man replied. "Who was it?" asked the General. "That was me, sir." "But," said the General, "don't you remember the covenant made up at the Benton barracks between you and me and the others of the regiment that I was to do all the swearing for the Thirty-third Missouri during the war?" "O, yes," the man promptly answered, "I remember that; but you were not there to do it, and *it had to be done then.*"

One day the General, ununiformed, was sitting on a log reading letters from home when he was accosted by an old soldier, who said: "I say, old fellow, I want you to read my letter for me." Said the General, "But can't you read it yourself, John?" "No," the man answered, half-ashamed. "Then I will, of course," said the General; "but why don't you know how to read?" The soldier briefly explained that he was raised in a slave State, without school privileges, although when he enlisted he was a citizen of the State of Iowa. The letter was from his wife, and the General read it through slowly and aloud. After mentioning several things connected with home affairs the wife said:

It was quarterly meeting last Sunday, John, and the presiding elder stopped at our house. He told me that a great many men who go into the army Christians come back very wicked; that they learn to swear and gamble and drink. Now, John, I want you to remember the promise you made as you were leaving me and the children, that you would be a good man.

As the letter was read the big tears rolled down the man's cheeks, and, wiping them away with his sleeve, he said, "Bully for her!" "Well, John," asked the General, "have you been the good man you promised to be?" Then with more tears he confessed that he had fallen and had become addicted to drunkenness, gambling, and sinful speech. Disclosing his identity at last, to the man's confusion, the General talked with him as to a brother, and won his pledge of renewed consecration to a better life.

Soon afterward this man was smitten with fever and lay in

the hospital tent dying, but he was dying a Christian. After receiving his final messages for wife and children, General Fisk said a word of prayer by the dying man and then sang:

"Jesus can make a dying bed
Feel soft as downy pillows are;
While on his breast I lean my head,
And breathe my life out sweetly there."

And as the song ceased the soldier winged his way to the home above, where war's alarms are heard no more and where the weary forever rest.

It was General Fisk's custom to distribute Bibles and Testaments among his men, and of these twenty-five thousand volumes were given out from his head-quarters. Advices were received from the war department one day announcing a new edition of Casey's *Army Tactics*, and the book was anxiously looked for, particularly by the officers. One morning General Fisk received one thousand New Testaments from the American Bible Society, and the books were placed in a neat case at head-quarters. Soon an officer came in, and, seeing the books, said, "So, the *Tactics* have come! I am glad of it." "Yes, Colonel," was the General's answer, "the *Tactics* have come." "Can I make my requisition for them this morning?" the officer inquired, still giving them no closer scrutiny. "Certainly," was the answer. "Have you read these *Tactics*, General?" he further asked. "Yes, Colonel," was the prompt answer, "I have studied them and mean to study them morning and evening until mustered out." The officer's requisition for "forty-two Casey's *Tactics*" came soon through the adjutant-general, and General Fisk made up a package of forty-two New Testaments and forwarded them as requested. The officers gathered round to receive each a copy, and watched their colonel while he opened the package and handed out the books. Astonishment followed, of course. It was not the kind of joke common in army circles, but they took it kindly.

Returning to civil life, General Fisk became an active worker in every department of church enterprise. In his own denomination his services were in constant demand, and most cheerfully were they rendered. He was honored by the Methodist Episcopal Church as few laymen have been. He was a member of every General Conference from 1872 to 1888, and during all

that period he was a member of the Book Committee, which is charged with all the publishing interests of the Church. He was a member also of the Board of Managers of the Missionary Society and of the General Missionary Committee from 1869 until 1889, as also of the General Church Extension Committee during the same period. In the councils of the Church no layman was more valuable, and in his varied activities he probably surpassed them all.

When the war was over, and slavery, the cause of the division of the Methodist Episcopal Church, and the occasion of the organization of the Methodist Episcopal Church, South, in 1845, was at an end, General Fisk was an earnest advocate of the reunion of the divided Methodist household of faith. He was a member of the celebrated Cape May Commission, and on all occasions voiced the most fraternal sentiments.

At the General Conference of the Methodist Episcopal Church, South, held in Richmond, Va., in 1886, being present as a visitor on the day the fraternal delegates of the Methodist Episcopal Church were to be heard, and Governor Foraker, of Ohio, the lay fraternal delegate, being absent, the General was called upon to take the governor's place. The speech, though impromptu, was one of the most felicitous of his life. Its closing paragraph was as follows:

And now, Mr. President, may our two Methodisms—no, our *one* Methodism in two unions—march on, waving the banner of the cross over all lands, and so adjust our work at home and abroad as to prevent all waste of men and means; and, moving toward each other as we move toward God, we shall command his blessing, and the world shall say, "Surely they are one in purpose, one in fellowship." God bless our united country! May peace and prosperity be within all our borders!

"Lord of the Universe, shield us and guide us,
Trusting thee alway through shadow and sun;
Thou hast united us—who shall divide us?
Keep us, O keep us, the many in one."

It was appropriate that such a life should close with bright visions of the more glorious life just beyond. Gathering his family about him, by whom he was most tenderly loved, he said as he saw the shadows gathering:

We'll shape things for living or dying. "To live is Christ; to die is gain." It is all right; it is all right. Christ made it pos-

sible for all men to grow better and better. The more of his Spirit we have the less things trouble us.

Thinking of the cause of prohibition, to which he had devoted so much time and effort, he said: "It is worthy of the fight for a great principle against such odds;" and then he repeated a favorite stanza:

"High hopes that burn like stars sublime
Go down the heaven of freedom;
And true hearts perish in the time
We bitterliest need them;
But never sit we down and say,
There's nothing left but sorrow;
We walk the wilderness to-day,
The promised land to-morrow."

Addressing his family, he said:

The experiences which have come to us as a family have been great. I trust we will all get home, to our own home, thanking God for all his blessings and giving him great glory. None of us may know why it is, but it is all in God's hands. It is so strange that I should have been cut down just in the midst of my life-work. There seemed so much to do, and I felt that the few years allotted me could be spent in better service to him. So may he keep us and strengthen us and guide us all, no wanderer lost, the list all unbroken, to sing the song of the redeemed through Christ Jesus in the land where there will be no sickness, no sorrow, nor death, nor tears, for God's own hand shall wipe all tears away!

Then he repeated:

"When gathering clouds around I view,
When days grow dark and friends are few,
On Him I lean who not in vain
Experienced every human pain.

"He knoweth all my anxious fears,
And counts and treasures all my tears."

Other words of like character fell from his lips from time to time, and then suddenly "he was not, for God took him."
Requiescat in pace.

A. B. Leonard

ART. III.—LIFE: A SYMPOSIUM.

LIFE: ITS NATURE AND PHENOMENA.

"WHAT is Life?"—that mystic, subtle, fleeting, evanescent energy unseen by mortal eye, untracked by human understanding; like its great Author, known only by its effects, but which, yet like him too, wherever manifested, is found perpetually diffusing health and strength, beauty, blessedness, and peace?

"Is this life-principle an entity?" It is doubtless an entity in the same sense that matter and mind are entities, in the sense of being that fundamental fact or reality which science must recognize as the substantive basis, the ultimate and sufficient ground, of all vital phenomena. If matter is an entity, because the substantive basis of all physical phenomena, and mind is an entity, in the sense of being the ultimate and sufficient ground of all mental phenomena, by a gravity of reasoning life must be considered an entity, because, as stated above, the substantive basis of all vital phenomena. Meanwhile, as mind is, in the very nature of things, separated by a great gulf from mere life, so, though naturally tending to manifest themselves in—to clothe themselves with—material forms, yet all vital forces immeasurably transcend those of matter. Their empire is wholly above, supremely superior to, that of material things. Much has been said of late about the conservation of energy, correlation of forces, etc. To assume that physical and vital forces are so correlated or convertible as that the one can become transformed into the other is plainly to violate all sound reasoning as well as the word of God.

THE AZOIC ERA.

First in the order of creation was matter, the original creation and the long and dreary reign of matter. During all this primitive and almost interminable period we behold the display of the phenomena—of the properties and energies of matter only. In process of time, however, as the result of the action and reaction and interaction of the forces of matter, the latter, having hereby undergone unnumbered combinations and modifications, becomes in some good degree fitted to serve as the theater for

the display of a new and higher principle. A new era dawns. Another and higher dynasty is introduced. The old Azoic period has finally ended. The reign of vitality begins. God said, "Let there be life," and life was.

LIFE'S ORIGIN.

Life! Whence comes it? Yesterday it was not: to-day it is here. How is it to be accounted for? Was it not wholly evolved from matter? So certain materialistic scientists of our day would be glad to believe. By common consent, however, there is not one solitary fact to sustain any such hypothesis. Dr. Pope* well says that "spontaneous generation is a figment that materialists have made their, as yet, unknown god."

A very pretty thought is that of Drummond's, and as scientific as it is beautiful and suggestive, that it was not until from above Life reached down and touched inanimate matter that the latter became vital, animate, organic, it having never yet been once shown that any thing but living matter can communicate or feed life. Harvey's famous maxim, *omne ex ovo*, or, more properly, *omne ex vivo*, stands as yet wholly unrefuted. That life can proceed only from antecedent life Sir William Thompson regards as sure teaching as the law of gravitation. He adopts it as an article of his scientific creed, true through all space and time.

Under the circumstances it were needless to inquire, Whither then shall science look for life's original, primeval source? Clearly it can have had no other than that of the immediate presence and the direct action of Deity.

WHAT IS LIFE?

This is one of those grave conundrums—most serious of all ontological inquiries—with which the sages have wrestled for ages. The answers that meanwhile have from time to time been given to the question have proved as inadequate and unsatisfactory as they have been manifold and multiform. Of what life is, essentially, the materialist, the rationalist, the positivist, the idealist, the agnostic, and the Christian philosopher has each in turn had his definition, and each definition has proved about equally abortive and vain, more or less preposterous and

* William Burt Pope, D.D., *Compendium of Christian Theology*, vol. i, p. 419.

absurd. At all events, not one of all these adventurous theorists has thus far been able successfully to arrest or completely to develop this fugitive—this ever elusive and illusive principle of life. The conclusion therefore reached concerning this matter is that the life-principle in its essence defies scientific analysis; that, as to its essential nature, it is inscrutable. We simply know that vegetable and animal bodies are invariably characterized by a certain inherent activity radically and infallibly distinguishing the same from their environment—distinguishing the one from the soils in which it grows and the other from the sod on which it treads.

Meantime, let no one be tempted to discredit, to distrust, the reality, the substantive character and value, of this life-principle, because it is thus confessedly beyond the reach of human scrutiny. The fact is, we know quite as much of the substance or entity of life as we do of that of spirit, or mind, on the one hand, or concerning the entity of the material atom on the other. We, in fact, really know nothing of any kind of being whatsoever except as the fact of that being's existence and nature is made known to us in its phenomena. A modern writer on these subjects, of much more than ordinary acumen, has well said :

The veil which the Creator has thrown around himself as an Infinite Spirit-Substance he has cast over all the substances which he has made.

Meantime, what are the phenomena of any substance but, practically, that substance itself present and revealing itself as a reality—disclosing its interior hidden nature, reporting its innermost secrets, putting forth its characteristic activities and energies as expressions of its proper essence? Whenever, therefore, we have a group of uniform phenomena persisting invincibly from age to age, are we not fully warranted in concluding that these phenomena have a basis and a cause in a certain unchangeable substance, and this none the less even though that substance itself be not strictly or actually amenable to scientific observation or analysis?

Now in its phenomena, life, not less than matter, is fully in the field of observation. It remains, then, only for me to consider a few of these vital phenomena, as differentiated more particularly from those of matter.

1. *The law of generation is limited to the vital world.*

Vital forces alone are reproductive. Matter can add nothing to itself, much less renew or reproduce itself. "Be fruitful, and multiply, and replenish the earth," was not said to material atoms. Not all the forces of matter combined can reproduce even the minutest material particle. On the contrary, the vital world is vastly and endlessly reproductive; its varied methods and possibilities in this respect constituting nature's constant and supreme marvel.

2. *Vital bodies are not only produced by generation, but increase in size, through the process of growth, or from within outwardly.*

Insentient matter is not only produced fortuitously, but increases in size only through external accretions or fortuitous accessions of matter. Vital bodies, on the other hand, produced by generation, increase in size only through the constant action of forces going on from the center to the surface and extremities. Insentient bodies are destroyed by mechanical or chemical force, while the vital body can be destroyed only by death. We say of a vegetable that it lives; we mean by this that it has *motion within itself*—that it is capable of absorption and secretion—in a word, of growth by nutrition. Insentient matter is utterly destitute of any such *inherent* forces or processes.

3. *The characteristic feature or phenomena, however, of all life is organization.*

Life is pre-eminently a *builder*, with matchless skill as well as with tireless energy incorporating such of the forces of matter as have become sufficiently correlated to its own for the purpose into living and more or less complicated forms. Whatever the modifications or combinations which matter, through chemical or mechanical forces, may undergo, organisms alone have within themselves the power, the supreme power, of so controlling and co-ordinating the forces of matter as most marvelously to weave atoms and molecules into living forms.*

* Since the initiating and controlling power of the organism is indisputably in the life, the superlative folly of the old French materialism that made life, and even intelligence itself, depend wholly on organism is sufficiently manifest. This position by English materialists has been long since abandoned. Dr. Tyndall admits that the most that can now be claimed for materialism is that *thought will always be formed to accompany* certain molecular activities of the brain. It is not competent for the scientist to affirm which is cause and which the effect—what, in a

4. *Life is not only a builder, it is most emphatically a conservator.*

There is nothing connected with these distinguishing features or characteristics of organic bodies more surprising or impressive than the invincible resistance they present to the disorganizing forces of matter. Oxygen, comprising, it is said, one half of the earth's crust, appears to be the one supreme destroyer, the most active, powerful, subtile, everywhere present, destructive agent in nature. Readily uniting with almost all the elements, it speedily changes, modifies, disintegrates, dissolves, destroys, whatever it attacks. Life alone is capable of resisting the ravages of oxygen; not only so, it makes of this fiercely destructive agent an important ally. Strangely, this very force, that, attacking iron in its natural state, converts it into rust and dust, attacking the same element in the blood, and so under the auspices and direction of animal life, is transformed into the *one supreme vitalizer and healer*. Life, indeed, is the one supremely redemptive, recuperative, regenerative force, or principle, in the physical universe.*

5. *Life, in its operations, is constantly guided by an unerring wisdom, its energies being always directed toward some definite, specific, intelligent end.*

Evidences of divine wisdom and goodness, unmistakable displays of a superhuman providence, are, indeed, not wanting in the properties and forces of matter. Life's forces are distinctly marked by this; they constantly conspire to realize a definite unit, a specific ideal or pattern, existing obviously, as Hugh Miller somewhere so beautifully suggests, only in the Divine thought. With untiring patience, as well as ceaseless activity, this mystic artificer spins and weaves and builds; blindly, to be sure, yet certainly with *infallible fidelity adhering, even throughout unnumbered ages, to the original type*

word, is the actual relation between the two. In the meantime it is most significant that *matter exerts no influence whatever* in determining the character of an organism; precisely the same sunshine, rain, and soil yielding all the myriad-colored flowers and diversified fruits of the green earth.

*How amazing that the old theologians and preachers so generally declaimed concerning the remorselessness and despair of Nature, insisting that we find nothing in it remedial—no hint of hope, helpfulness, or mercy here! Is not Nature, on the contrary, next to the Son of God, absolutely the greatest, the divinest of all healers? Medical science at best aims only to "assist" her.

prescribed for it; perpetually working onward, meanwhile, toward the realization, finally, of the faultless ideal.

Persistent stability of vital units, subject to modified degrees and forms of development, is the universal order of nature.*

It may be added that this "persistent stability of *vital* units," not less than the persistent stability of the fundamental elements of matter—the laws of chemical equivalents and proportion—it is that preserves nature from becoming an "irredeemable chaos."

6. *Life, as it stands related to matter, is always dominant, controlling, supreme.*

Such of matter's forces as may have become sufficiently correlated to its own to be available it appropriates, assimilates, utilizes, organizes; the remainder it haughtily spurns. It will have nothing to do therewith. It will be monarch or nothing. It must reign, if at all, absolutely "without a rival." It will admit of no compromise or companionship whatsoever with any alien element. If in any case the latter shall obtrude itself upon its own domain, an unrelenting warfare waged for that enemy's expulsion or extirpation will ensue, and cease only with either the triumph or death of the organism to which this life-principle shall belong.

But life, as we know it in this lower earthly or physical sphere, amazing as are the miracles being constantly wrought through its agency, is yet perishable. But transitory, fleeting as it is, may not this wonderful principle yet serve as the bright symbol of another and higher life—of that spiritual life, that life eternal, revealed in the person of Jesus Christ, and involving the life of God in the soul; and which, may we not hope, shall yet one day place on our now corruptible, perishing bodies the seal of immortality, investing the same truly with an energy eternally unwasting and glorious? And *then* shall not this corruptible have put on incorruption, and this mortal have put on immortality? Yea, and then, literally, and for evermore, "there shall be no more death," and then shall finally have come to pass the saying, "Death is swallowed up in victory."

* *Matter, Life, and Mind*, p. 79.

R. H. Howard

LIFE: A SUBSTANTIVE PART OF CREATION.

THE human mind never finds itself more completely baffled than when it attempts to grasp the nature or essence of substance of any kind or order. In the study of the constitution of matter both fact and logic compel us to accept the hypothesis of the existence of the atoms of the chemist as fully as if their reality were an axiomatic truth. However, for a quarter of a century a few investigators, itching to find all things and all knowledge springing from a single root, have indulged the fancy that they were just on the eve of demonstrating that there was but one kind of matter—hydrogen—and that all the apparent kinds recognized by science were but combinations of this one element; but the time has come when silence should be enjoined upon them till they are able to produce at least one fact in support of their theory. The truth is, as the case now stands, there have been discovered upward of sixty kinds of substance known as matter. They all possess the common properties of extension, form, attraction, and repulsion; but of the essence or nature of any one of them we know nothing except that they are not alike. The mystery of the nature of an atom of matter is as deep and profound as the mystery of the essence or being of a seraph or of God. And as the atom is the entity of matter, such entity can no more be brought within the range of our sense-organs than can a mind or a spirit. Substance of all kinds seems to belong to the "unseen universe," and probably it will forever elude the observation of the senses.

The hypothetical ether has come to be accepted as a reality by all physical speculators, and we accede to the correctness of their conclusions; but what is this ethereal substance which acts so essential and conspicuous a part in the constitution of nature? Every head is bowed in silence. Is it material substance? Not of the kinds known to us, for it does not behave like any of them. Between its atoms, if it have any, there can be no affinity, no attraction, no repulsion. What then is it, if it be neither matter, nor life, nor spirit? It must be substance of another kind—a part of the unknown and "unseen universe." The parts of the worlds we see and know seem to be but as the tops of vast islands which are sunken nearly out

of sight in the infinite ocean of real existence. The Creator has not only hid himself, but he has hidden the basal substances of all beings and things behind a veil, so far as our knowledge of them in this life is concerned.

Confessedly we find in the constitution of nature a something that acts a conspicuous part in earth, air, and ocean which all people in all ages have called LIFE; what is it? We know nothing of its essence, nor can we hope ever to know any thing about it except its phenomena as revealed in the organic world, vegetable, animal, and human. From a plethoric, invisible world, each kind of life that becomes manifest to sense furnishes itself with an organic body suited to its nature, and in that act it emerges, not into existence, but into the realm of observation. Between the phenomena of life and the properties of matter there is nothing in common. The difference between twelve hundred pounds of dirt taken from a swamp and of a horse weighing twelve hundred pounds, snorting and prancing over the plain or flying along the race-course, is the difference between matter *per se* and the same kind and quantity of matter which a life entity has wrought into an organic structure, and which it continues to animate. In this case is involved a fundamental principle of nature—a principle which controls in every part of the vast organic world.

As the only possible explanation that can be given of these facts we boldly affirm the existence of a vital world which forms a substantive part of the creation of a living God. As the phenomenal material world has at base the unknown essence of material atoms, forming lumps, dirt, and stones, so organic bodies have at base the unknown vital essence as the cause of their marvelous structural existence. We hold that whatever is a self-centered source of energy must be substance, and, tested by this law, life gives us proof clear and absolute of its substantive character. Thus life holds as conspicuous a place in the field of observation as either matter or mind.

A brief examination of the objections which will be raised to this view of the vital element of the constitution of nature will but make more manifest the impregnability of the position we hold.

1. The demand will be made that we put on exhibition, or in some way make tangible, a particular form or kind of life as

proof of its existence. We will engage to comply with this demand within five minutes after the objector has put on exhibition, or in any way rendered tangible, the atom or entity of matter, or revealed the essence or structure of the ethereal substance, or brought within the range of any of the sense-organs a mind or any spirit entity. The sensations, touch, taste, etc., are vital phenomena, cognized by the mind, as external to itself, and they afford positive proof of the presence of life in the body, the nearest access we can get to it. Matter in a body is no more capable of sensation than it was when out of the body: no life no sensation. The demand for the exhibition of life as if it were a lump of matter is absurd, and our inability to comply with it has not a feather's weight against our position. Were not life a real and a permanent part of the unseen universe, its phenomenal manifestations, constituting a whole realm of living things and beings, could not have maintained its sway during all the ages of the past. The law of cause and effect demands the recognition of life as one of the fundamental elements of nature.

2. Our position is still further assailed on the ground that the organic world, vegetable and animal, is simply the result of "vital force." This position is untenable because utterly empty, and without any content whatever. What is mere vital force considered as an entity or as an independent existence? Absolutely nothing. Motion is something moving; an appearance is something appearing; extension is something extended; and vital force can be produced only by the action of life as a self-centered cause. A grosser absurdity was never formulated than the figment of vital force as an agent having an independent existence. If it be implied that back of vital force there is a created vital entity as the cause of vital phenomena, then the discussion is at an end, for the demands of our position are complied with. But the volumes that have been written elaborating the achievements of vital force as if it were an agent capable of work are filled only with the sheerest nonsense. Yet in a dreamy sort of way the mind will cling to this notion, and reason upon it as if it were dealing with realities. But all arguments based on the mere phenomenon, vital force, as if it were an active agent, amount to nothing. They are mere logomachy, which acts like dust in the eyes of the disputant.

3. Others will antagonize our position on the theory that life is the product of some unknown property of matter. What are the facts? Can we do better than abide by them? Has the matter of the globe ever afforded a shadow of proof that vitality is or ever was one of its properties? This is a question not of speculation or argument, but of fact, and it ought to be easily and correctly settled. It would be no further from known truth to affirm that great sheets of flame had issued from an iceberg than to say that life had ever come from matter. Different kinds of matter have common properties, as extension, gravitation; but there is not in life the trace of any property that belongs to any kind of matter. Still new "notions" of matter are called for, as if changed conceptions on our part would produce or discover in matter new properties. Upon such an indefinable fancy Tyndall and Spencer propose to build a theory of the vital and intellectual world. Is the hypothesis that vital elements exist as the cause of vital phenomena more shocking to reason than the conjecture or the fancy that they spring from a confessedly unknown property of known matter? Only about fifteen kinds of matter—the most common and best-known kinds—are used in the structure of organic bodies. These are the substances that compose water, air, salt, coal, lime, etc.; and yet in the absence of life as an element it is conjectured that in this sort of stuff there is an occult force which works it into delicate and complicated structures, such as the rose, the lily, the eagle, the lion, the human body, and the vast organic world. So far as our knowledge extends all the matter used to build up organic bodies, whether in the gaseous form, or in the form of a liquid, or of mud, or of a solid, or of any other it can take on, is as far from being able to generate vital force as are the hot cinders from a blacksmith's forge. The chimera called spontaneous generation had at one time gathered about itself a school of hopeful philosophers, and often, for some years, the shout of triumph was heard in its camp. But the champions of the delusion are now silent. Without a dissenting voice the scientific world declares that life can come only from antecedent life. Self-respect demands that the parties who deny the existence of a vital world gather together their matter, subject it to such preparation as may be needed, call in all the forces of nature they can

command, then permit us to see it bud as did the rod of Moses, or spin a hair, or weave a tissue, or knit a bone, or work itself into some sort of an organism. Or, as a quantity of dead protoplasm contains the matter of an organism in proper proportion and is properly combined, and as all matter is always absolutely perfect, let us see them work this matter over and reproduce the lost or vanished life; but if they can do none of these things, nor in any way identify matter and life as one substance, let them preserve the decency of silence. We have had words and assertions and conjectures in abundance, and we refuse to listen any longer except to a detail of facts.

4. But there is another class of thinkers—the devoutly religious—as *Bishop Foster, Dr. McCosh, and the crowd*, who hold to the existence of a vital force—perhaps a vital world—and claim that it is not any thing in the animal, but that it is “posited in God.” This notion seems to have had its origin in a feeling of pious jealousy lest God should not be properly honored. Strange that any mind should fail to perceive the glory of a *living* God when manifested in a *vital* world! There seems to exist a fear that if things are allowed to exist they will invade the domain of the Almighty, and dethrone him or divide his power. They forget that, as God is in essence the only divine, self-existent, independent, and eternal Being in the universe, his *nature* makes for him a realm which must be forever wholly his own, and that it is impossible for him to have a rival or for his domain to be invaded or shared by another. There may be a realm of matter, and another realm of life, and still another realm of finite intellect, and yet the divine realm of the infinite One remain untouched. In creating an angel, a man, or a woman, the glory of God did not require that he should undeify himself and become either, or a part of either. The idea of God as *Creator* forbids such a supposition.

Still, the idea is current almost every-where—it is taught in our schools and preached from our pulpits—that God is the vital part of the organic world. If the language used means any thing, then plants, insects, worms, toads, snakes, birds, beasts, and men are endowed with divine life, or a divine life is changed to various other forms and kinds of life. If God, as the life, is unchanged why are not all these creatures sacred? If the cat is endowed with a divine life why was it

sinful for the Egyptian to worship that animal? Would a man dare to kill a viper if he really believed that its life was "posited in God?" As every organism possesses a life that is its, think of the organisms, great and small, that have been animated by a divided or multiplied God. If in this notion there be any truth, God dwells as fully in every rat as in heaven itself.

Such doctrine fits into the mythologies of heathenism far better than into the spiritual religion of Christ. In making God a part of his own creation religion assumes the grossest form that pantheism can give it. It undeifies God, makes him a factor in philosophy, and gives us nature as a combination of the material and the divine. To us the idea is heathenish, if not monstrous, that in creating a tiger God should become a part of that animal, as he must be if he is its life.

If, then, God is not the vital part of the world, what is his relation to it? We answer: God has incorporated in the universe, *as a part of it*, not himself, not his person or his essence, but his will, his wisdom, his ubiquity, his benevolence, his design, his power; and from these he can never be separated.

Repudiating, then, the hypothesis that God is the vital part of the world as gross and pantheistic, and finding that life has no kinship with matter, and perceiving still further that mere abstract vital force is a nonentity, we are compelled to affirm that life is a fundamental element in the world God created.

As the result of the correlation of life's forces to the forces of oxygen, hydrogen, carbon, nitrogen, phosphorus, calcium, chlorine, sodium, magnesium, potassium, sulphur, silicon, iodine, iron, and fluorine, the organic world as we see it adorns the universe. In every case the life initiates the organism, carries it forward to completion, and during its day conserves it. As the mind, an intelligence of the spirit order, is the man proper, it is no part of the body nor of its life. Life acts as an intermediary between mind and body. Matter reveals the presence of life, and life discloses the marvelous properties of matter. Life, as God's agent, works dirt into the rose, the bird, and the human body. This, then, is primarily a vital world; mind belongs to the realm of ideas and to God.

H. H. Moore.

MATTER—MIND: WHICH IS PRIMAL?

WHICH is more rational, which better explains the facts that meet one every day, which best accounts for the beginnings of finite things, matter infinite, eternal, or mind infinite, eternal? Philosophy, like the electric stroke, must take the course of least resistance. To accept what offers the greatest difficulties, and the most of them in satisfying the reason, is to reject philosophy. Is matter the primary efficient cause of motion, of thought, of mind? or is mind the elder and the efficient cause of motion, of thought, of matter?

The claim for an infinite series of finite things does not satisfy clear thought, if the word infinite be used in a strict sense. Mathematics has its infinities and its infinitesimals; but its infinities may be squared and yield infinities infinitely greater than the original infinities; its infinitesimals may be squared and give infinitesimals infinitely less than the original infinitesimals. Such matters are called infinite only conventionally. No series of life-times of threescore and ten or of fourscore can bridge the endless past. No millenniums, however multiplied, can become a measure of eternity. Evolution makes large claims, many of which may be granted. It vetoes at once the assumption of an eternal solar system. The orbs, as orbs, are not eternal; the motions of planets and of satellites in their orbits are not eternal. The nebular hypothesis, as well reasoned as any hypothesis of evolution, goes back to the chaos of matter, at least to a great mass of matter—the matter of the universe. If matter at any time in the past was chaotic—if during the eternity to that time it had *been* chaotic—it would have continued chaotic, if no *new* force had been exerted upon it. But if matter in that chaotic condition ran back without limit, there could have been no ground in matter for a change of that condition. If the matter of the universe was once a mass—gaseous, liquid, or solid—whatever the condition, if it had *always* been in that condition, without some agency outside of itself, it would have continued in that condition forever. The nebular hypothesis assumes a beginning of rotation for the mass of matter. No sufficient reason for such a beginning, due to matter alone, has ever been given. Grant the beginning, and

a rotation augmented until planets are projected from the revolving mass is easy. But matter that has been stationary forever in the past can give no beginning.

Anaxagoras, among the foremost of ancient thinkers, gave *νοῦς*, mind, as the principle to which motion in matter is due. The three greatest uninspired teachers that the world has ever seen (Socrates, Plato, and Aristotle) gave their adherence to the view of Anaxagoras, that mind gives motion to matter. And through the centuries, from their era to the present, the profoundest thinkers of history have maintained that mind is the controller of matter.

Since the Hebrew lawgiver declared, "In the beginning God created the heaven and the earth," the doctrine of a beginning of matter, although not clearly apprehended by the great masters of Greek thought, has been admitted by most of the kings of intellect.

By degrees philosophy has reached a clearer notion in regard to matter than the ancients possessed. Kant, surpassed by no mind in the philosophic realm, regards the *essence* of matter as *forces*. To originate force is certainly normal to mind, not to matter. The putting forth of an act of will is followed by motion; it may be the taking of a book from the shelf; it may be the hurling of a ball. If matter be balanced forces, the creation of a material universe by the omnipresent mind is easily conceivable.

To originate matter, then—to give it motion, to cause its changes—belongs to mind. There is, as that great physicist of our own time, Sir John Herschel, has affirmed, in the very appearance of matter the mark of a manufactured article. Matter has, it *must* have, limited extension. The limit of its extension is its outline. Matter has form. A bag full of shot is opened before a bright boy. The shot are round, dark-colored, very nearly of like weight. He asks, How are shot made? The question is fair. He assumes that they are made. They are. The form shows it. But if there was variation of form, of size, the query would be just as legitimate. The faces of the uncut diamond, the triangles of its octahedron; the hexagonal prism of the beryl, or of the quartz crystal, capped in the last with a pyramid, affirm to the observant intelligence, "*We were made.*" And if instead of the minute shot we go to the bullet, or to the

cannon-ball, or to a globe like our earth, or to a vast orb of 886,000 miles in diameter, like the sun, all are ever singing, "The Hand that made us is divine." Every wheat-grain, every kernel of corn, every melon-seed, every cherry-pit has upon it definite indications that it is indeed "a manufactured article." Matter has its distinctive characteristics. Its essential attribute is extension. To think of matter without extension is utterly impossible. To think of it as parting with a portion of its extension is equally impossible. The monistic hypothesis that would give to matter a dual nature, uniting extension and thought, is, when clearly stated, preposterous. There is wisdom in applying the law of parsimony so as to avoid multiplying causes and entities. But unless pantheism be true there is a limit to the law. It is not strictly true that "all are but parts of one stupendous whole." We distinguish gold from platinum because they differ in their characteristics. Both are metals, both are precious metals, but they are not both gold, they are not both platinum. It would be no real gain to science to call the one yellow gold and the other white gold. They differ enough to have different names, and in classification science is advanced by the distinction rather than checked.

Much more must matter and mind be differentiated. Almost every thing we predicate of the one we are obliged to deny of the other. The one is extended, the other is conscious; the one has form, the other memory; the one is visible, the other is unseen; the one is cognized only as an aggregate, the other is consciously known as a unit.

We might as well give the cubical contents of mind in gallons as attempt to assign memory to matter, or affirm that the pericardium loves, as to say that the brain thinks, or maintain that conscience is red, as to suppose that nerve-matter knows. To claim that mind is a *brain product* is not a whit more rational than the once maintained absurdity advanced by Vogt: "Thought stands in the same relation to the brain as bile to the liver." Can the brain produce what is so utterly unlike itself? Can that river of nerve-matter originate what is permanent—the same identical thing in early childhood and venerable maturity, that conscious self, for which memory is an absolutely unimpeachable witness? A tyro surgeon readily discovers the secretions, but what profound student of the human frame,

from Hipparchus down to Koch, has discovered in the brain tissues the mysterious reason? Who has uncovered the human will housed in the gray matter of the cerebrum? Who?

Experts can tell when a machine is ready for use, can tell how and when it will start under the proper conditions. When the chronometer is placed and wound the skillful mechanic can tell its movement for a day within the fraction of a second. Leverrier, in his study, can, with his far-reaching calculus, weigh the planet that no astronomer's tube has yet detected. He locates that remote member of the solar system in its proper celestial latitude and longitude although he has not once in his long meditation scanned the starry sky. The astronomer watches the erratic comet as it passes out of sight from even the Lick telescope. But he quietly calculates its aphelion point. He determines when it will come to its perihelion point again. The calculator may have been dead for half a century before his calculation is verified by another generation, but back the wandering star comes, and that prediction made so long ago and recorded in old books is by young men born after the star prophet's death admiringly noted as fulfilled.

But the human mind keeps its own secret. No prying eye of scientist, aid him as you will with microscope or telescope, will ever detect that hidden purpose. It is not covered up by brain convolutions. If the skull were lifted and the quivering brain were uncovered to the keen eye of a Huxley or a Mott there would be no unveiling of the inner purpose.

Can profound Germany predict for a day the course of Emperor William? Can scientific France, with her brilliant surgeons, disclose the prime minister to succeed Caprivi, before the emperor shall himself voluntarily make it known?

Mind is not a product of machinery: it uses machinery. Even materialism is right when it calls the brain the *organ* of the mind. But the organ does not play itself. It may be grandly, wonderfully made; but what it is does not appear until a Beethoven takes his seat and puts his hand to its keys. Then what can be done with the organ is known. How wonderful it is the great player shows. The brain, the entire system, is the organ of the mind. The levers, the pulleys, the canals, the force-pump, the optical lenses, the camera, the auditory chamber—all are wonderful parts of the wonderful mechanism,

adapted to the use of the still more wonderful occupant and manager of the organism.

A philosophy framed legitimately from matter *only* has no place for much that is found in our every-day experience. Materialistic thinkers generally scout *freedom, blame, sin*. The terms, the ideas, have no proper place in a philosophy of mere matter. Remorse to a materialist, if he be wise enough to realize it, is absurd. Yet remorse is a fact in experience as genuine as neuralgia. To denounce it is not to be rid of it.

Blame is a common thing among men. The materialist may characterize it as unmeaning, but why? In his philosophy certain antecedents must be followed by certain consequents. The antecedents are determined, not by human will, not by divine will, but by a necessity as universal as gravitation. But these necessary antecedents brought into existence this notion of *blame*, the feeling of blame, the word blame. Why quarrel with what is inevitable? Why stigmatize as unmeaning what Nature brings about, what she compels to be? Why is it not as legitimate as the most unexceptional deduction in the *Principia*? And this often ridiculed word, freedom, and the idea it legitimately expresses, why arraign *it*? If the materialists *must* arraign it why may not the arraigned thought be just as valid as the arraigning thought? Nay, not why *may* it not, but why *must* it not, be the necessary outcome of necessary antecedents? Materialism must commit philosophical suicide or else allow that freedom, blame, sin, guilt, are just as valid, just as normal, just as true as any other conceptions of the highest thought, as any other conclusions of the most rigid logic.

More, materialism has no place in the court of philosophy. Take up any treatise outside of physics that philosophizes from a materialistic stand-point, and the philosophizing passes from its professed stand-point to that of *mind*, not *determined* by *gravitation*, nor by *chemical cohesion*, nor by *any mode of motion*, but acting in self-conscious responsibility, making mistakes and correcting them.

Even in physics we are compelled to adopt a principle that is not subject to necessity. A philosophy that rejects such words as freedom, blame, duty, and what the words imply, must, if consistent, reject such words as mistake, error, inaccuracy, and what they stand for. The latter words, as truly as the

former—the latter ideas, as truly as the former—stand for a vocabulary, for thoughts, not determined by numberless antecedents, necessitated like themselves, but springing from a conscious soul capable of a care that excludes error, and capable, also, of a carelessness that allows error, that falls into mistake.

How can the strict materialist arraign the so-called blunders of the school-boy among the mazes of vulgar fractions? They were as inevitable sequences from all the antecedents in the materialistic machinery as is the flight of a projectile thrown from a columbiad. If they are inevitable sequences, then they are as valid as the profoundest calculations of Gauss or of Pierce after they have been verified by a thousand of the brightest intellects of Cambridge and of Oxford. But to say even *valid*, with any meaning—to affirm "*It is correct*" of any mental process—is to repudiate materialism. Where every thing is as it *must* be it is absurd to say it is correct. It is like saying "*It is white*" when there is neither natural nor artificial light. It is naming colors where there are no eyes.

The philosopher that admits a living soul may tell of the wild vagaries of the imagination—of deeply degrading superstitions. But a D'Holbach, a Büchner, shows himself an inconsequent reasoner by arraigning the doctrine of freedom and ridiculing believers in an hereafter. Nay, he evinces his confidence in an antimaterialistic philosophy by adopting its methods, by accepting its terms, by using its distinctions. For success to the materialist is cut off by the very words he is compelled to use. If he accounts for a lack of success in his reasoning or in authorship by referring to prejudice he seems to think that men may give up their prejudices. He might as well, on his theory, expect grass to part with its color under his cogent appeals.

The human mind, human language, human history, are as complete a refutation of materialistic philosophy as Achilles passing the tortoise in the race would have been of Zeno's puzzle.

H. Summis.

ART. IV.—BRISTOL IN RELATION TO AMERICAN METHODISM.

BRISTOL is the Mecca of organized Methodism. It is the scene of its earliest conflicts and its greatest triumphs. Here was built its first church, here was formed its first class-meeting. Here its then peculiar type of theology was settled. Here the battle waged the hottest whether Methodism should be merely an annex to the Church of England or a separate Church, with its ordained ministry and its sacraments. Here the victory of independence from Church of England control was gained.

The first Methodist "society" was formed in Bristol, in the spring of 1739. Very soon after John Wesley began to preach there a few persons agreed to meet weekly. The Foundery Methodist society was formed in London in June, 1740, about a year later than the first society in Bristol.

The first Methodist class-meeting was organized in this same Bristol chapel. It was the debt on this chapel which called the class-meeting into being; it was at a meeting held to raise money for the payment of that debt that the class-meeting was originated. Spiritual oversight was an afterthought of John Wesley, who, at the suggestion of a Captain Foy, of Bristol, organized a Methodist class-meeting on the 15th of February, 1742. This first class-meeting was the germ-cell from out of which has been evolved organized Methodism. At Bristol, also, we find the head-spring of Methodist literature. Not only do nearly all of the earliest Methodist books show they were printed in Bristol, but there also much of the matter they contain was written.

In April, 1749, Charles Wesley, who had recently married, brought from Wales to Bristol his new bride. He rented a small house in Stokes Croft, at £11—\$55 a year, in which they lived most happily for twenty-two years. Having secured the house, his difficulty was to obtain furniture for it, for he was poor. He soon published some of his immortal hymns, in two volumes, and bought furniture with the money the publication yielded, and there kept a "Methodist hotel" for traveling preachers, where the itinerant always found a resting-place and a hearty welcome. From the door of that house he and his

faithful wife and helper often rode forth on the same horse, she riding on a "pillion" behind him, and visited the Methodist societies of that vicinity. Here their eight children were born, of whom five died and were buried in St. James's churchyard. Two of the surviving three, Charles, born December 11, 1757, and Samuel, born February 24, 1766, were musicians. Samuel was a musical prodigy. In 1771 Charles Wesley and family moved to London, and occupied the mansion so kindly given him for free use by Mrs. Gamley, and situated at May Fair. There they lived twenty-five years.

The late Miss Annie Sutton, of Bristol, in *Memorials of a Consecrated Life*, speaks of owning four old Methodist hymn-books, published respectively in 1739, 1749, one about 1751, and one in 1756. All of these must have been Bristol editions, as Charles Wesley did not leave Bristol until 1771. We searched in vain for the very house in Stokes Croft where lived and wrote the bard of Methodism. Not only may we trace our hymnology to Bristol, but also John Wesley's *Notes on the New Testament* (which, by the way, are not to be despised even in this full-orbed day of Scripture exegesis), were written at Hotwells, Bristol, and bear the date of January 4, 1754. John Wesley's Sermons were prepared for the press at the Kingswood School, in the suburbs of Bristol. It was at this suburban village (Kingswood) where Whitefield had met with such great success among the colliers. It was visited by John Wesley soon after his first arrival at Bristol. He preached out of doors on "Hannan Mound," on which spot we stood. It is very near the old Kingswood School, the first school of Methodism. Whitefield laid its foundation-stone on March 31, 1739. It was enlarged and re-opened in June, 1748, but of it we will not now speak particularly, but simply note the fact that it was abandoned as a Methodist school in 1851, and afterward passed out of Methodist hands. It is now a boys' reformatory school. Twenty years ago, near this very spot, we met an old saint, nearly one hundred years old, who, when a child, heard John Wesley preach in the school chapel. As we grasped his hand it seemed to us like touching a long-past generation.

John Cennick, the first Methodist local preacher, began to preach under a sycamore-tree near the school building. The second local preacher, Thomas Maxfield, was converted at Bristol.

These facts intimate how closely Bristol is related to early Methodism. But we will pass on to speak of Bristol people and events which pertain mostly to American Methodism, and to our own Methodist Episcopal Church in particular.

At Bristol on the 23d day of March, 1765, an event occurred which was to be of great moment to American Methodism. For several months a man of noble mien, about forty years of age, a lieutenant of the British army, 48th Regiment of Foot, had walked those streets with the arrows of divine conviction piercing his soul. It is generally stated that he was convicted of sin on hearing John Wesley preach at Broadmead. Being, as he believed, divinely led thereto, he made his case known to the Rev. Mr. Cary, a Moravian pastor of Bristol, whom the Lord used to bring him into the peace of God and the joy of pardoned sin. A few days after his conversion he was led to the Methodists by Rev. Mr. Roquet, and ever afterward lived and labored among them. Wesley was drawn to him because of the sterling qualities of Christian character he found in him and for his prospective usefulness. Not long after his conversion, being at a Methodist meeting in Bath, twelve miles from Bristol, and the preacher not appearing, the Methodist soldier arose and "told his experience." And thus began the ministry of Captain Thomas Webb, whose name will never cease to be precious to American Methodists who read the early history of our Church upon these shores. Being shortly afterward ordered to America, he was appointed barrack-master at Albany, N. Y. Thus this Methodist soldier of Jesus Christ arrived on these shores just when he could render invaluable service to the little company whom Barbara Heck and Philip Embury had gathered first in Embury's house, then in the 60x18 feet rigging-loft on "Horse and Cart Street," now William Street, New York. He first held family prayers in his rooms at Albany, and invited his neighbors. Hearing of the Methodists in New York, he set out for the rigging-loft. The fears of the little company when he entered and laid down his well-tryed sword upon the table, and the banishment of those fears when he joined in the Methodist hymn and gave his ringing testimony for Christ, are well told in the annals of our Church. His portrait, with its shaded eye, is familiar to us; but the services he rendered to infant Methodism in America are beyond

human measurement. He gave his time, his money, his talents, his whole heart, to our struggling cause. He sent letters to John Wesley telling him of the work, and reiterating the Macedonian cry, "Come over and help us." His first appeal came to the British Conference of 1768. Stevens tells us that at the Leeds Conference of 1769 the cry, "Come over into America and help us," was again rung through the Conference, and that two preachers, Richard Boardman and Joseph Pilmoor, each for himself responded, "Here am I, send me, send me." They were sent.*

Stevens erroneously tells us they went to Bristol, each in his own way, meeting there and sailing from that city, and that Jabez Bunting's mother was converted under Boardman's preaching while he was on the way. We have since learned from Pilmoor's journal that they together journeyed by coach from York to London in forty-six hours, reaching London at eight o'clock Tuesday evening, and after cordial greetings and advice from George Whitefield, who was just going on his thirteenth voyage to America, which proved to be his last, and after loving intercourse with Charles Wesley and sundry preachings in London, they on Monday, August 21, met Captain Sparks at the Carolina Coffee-house, and with him and other passengers took coach to his ship, *The Mary and Elizabeth*, and next morning "weighed anchor and dropped down the river as far as Deal." Thus we learn they sailed from London, and not Bristol, as Stevens's History says. They landed at Gloucester Point, six miles from the city of Philadelphia, October 24, after nine weeks of hard voyaging. Here they rested a while, then went on to Philadelphia, where Captain Sparks and wife welcomed them to their home, as he had already done to his ship. Taking a stroll through the streets ere they left for New York, one of Boardman's former Irish parishioners met him, and told them he was searching the city of thirteen thousand inhabitants for the newly arrived Methodist missionaries. He took them home, and soon Captain Webb, who had already collected a society of about one hundred members, came in and welcomed them as re-enforcements for the American campaign.

The mother of Dr. Jabez Bunting, that king of men among the Wesleys, was converted under Boardman's preaching at

*Stevens's *History of the Methodist Episcopal Church*, vol. i, p. 93.

Monyash, a village near the Peak of Derbyshire, but not, as Stevens says, when on his way to America. It was during one of his frequent preaching rounds in that section he reached that village, and inquired for a Methodist family. He preached in the cottage to which he had been directed and welcomed; and a poor girl, probably of very little outward promise, Mary Redfern by name, was converted under Boardman's cottage sermon on the prayer of Jabez. Some years after this, and after a lengthened courtship, she married Mr. William Bunting. About ten years after her conversion she named her first-born and only son "Jabez," in memory of the text. Her grandson, T. Percival, tells well the story in his memoirs of his father, Dr. Jabez Bunting. Mary Redfern led her own brother Joseph to Christ, and two of his sons, her nephews, sustained pastoral relation in the Established Church. One of her brother Joseph's descendants is the Rev. William Burt Pope, D.D., whose *Theology* our preachers on trial must study in order to enter full work in the Church Boardman came to help found. O, why did Richard Boardman so fear the pen? Why didn't he write a journal, or letters, or something, to tell us of his journeys and labors in the Gospel? We know he actually came into New England in May, 1772, eleven years before Jesse Lee, styled "the apostle of Methodism in New England," entered the traveling connection, and never wrote a word about it, or at least no one has ever found a word *he* has written about his visit. The idea of coming to Providence and Boston and not writing a word about his visit! We would not know of his visit but for the almost infallible records of the faithful treasurer of old John Street Church, New York, who paid his fares and recorded it in his precious book, which, when discovered in 1858, spoiled so many statements of Methodist history which had gained currency for nearly fifty years, by showing their incorrectness. When we read Wakeley's *Lost Chapters of Methodism* we are made more than sorry that Boardman has, by his usual silence, made his visit to New England another lost chapter of Methodism in New England, which, if discovered, would shed new light on early Boston and New England Methodism which would be invaluable to us just now, as we are turning toward Jesse Lee's advent to New England one hundred years ago.

Thus the appeal of the Bristolian Captain Webb for preachers

for America was first made in the Bristol Conference of 1768, and rang through British Methodism for one year, until at the Leeds Conference in 1769 men and money came forth, and these two men, Boardman and Pilmoor, were set apart for this foreign work. But what were these among so many? Appeal after appeal was made to Mr. Wesley to send more preachers to America during 1770 and 1771. In 1771 the reports from America were presented to the Conference after the great doctrinal questions of that Conference had been disposed of, and Lady Huntingdon's feeble Calvinistic forces had drawn off from the old Arminian fort which Wesley, Fletcher, and their helpers were holding in triumph at Broadmead. After settling the doctrines of universal Methodism they took up the practical question of helpers for the American work, which grew out of the reports from the Western Continent which John Wesley presented.

Seated in the Bristol Conference chapel was a young man who, in 1766, entered the work as a supply, and in 1767 was received on trial, and who had done good work in the Bedfordshire circuit in 1767, in the Colchester circuit in 1768, and in the Bedfordshire circuit again in 1769. This circuit included the county of Wiltshire. For six months before coming to conference his mind had been powerfully exercised by the American call to which Boardman and Pilmoor had already responded, and which doubtless rang again and again across the great deep. His name was destined to become a precious household word in every intelligent American Methodist home. It was Francis Asbury. When in open Conference he heard the cry, "Our brethren in America call aloud for help; who are willing to go over and help them?" the thoughts and feelings of the past six months crystallized into a grand decision. He arose with palpitating heart, but with composed and unfaltering mind, to offer his services, which were promptly accepted. We bless God they were accepted, for no truer Methodist preacher ever entered an American pulpit than was Francis Asbury, our pioneer bishop. In connection with Asbury's decision historic verity compels us to spoil a pretty story which credits Captain Webb with having, in England, selected him for the American work because he learned of his success on his English circuits. That honored Bristol preacher and missionary, the late Rev. Charles Tucker, in the *Methodist Family* of 1872, page 40, says

that Captain Webb returned to England in 1770, and Asbury being pointed out to him he kept his eye on him until Conference met, and then had him appointed, which would seem to agree with Asbury's own record of his mind being exercised on the American question six months before Conference. But after patiently tracing Webb's career in America we find he did not return to England at all in 1770. We find him preaching at St. George's, Philadelphia, September 9, 1770; organizing a class at Burlington, N. J., December 14, 1770; and appointing his new convert Toy, who afterward became a preacher, as leader of the class, and preaching in New York, May 19, 1771. About January 1, 1772, we find the Captain, with Revs. Boardman, Pilmoor, and Williams, at the sacramental services at St. Paul's, New York city; therefore he could not have returned to England and chosen Asbury for us in 1770 and 1771. But Captain Webb did enough else for American Methodism to make his name precious to us, and can well afford to be stripped of the honor of selecting Asbury for the American work.

Francis Asbury, on leaving the Bristol Conference of 1771, hastily bade adieu to his dear parents. His father was overwhelmed with grief and tears at his departure, but his noble mother was wonderfully sustained. Sobbing out his last farewell, he thrust into his mother's hand about all he had to give, a large silver watch, and fled. A day or two after he is in Bristol again, now ready to depart, but without a penny of money; yet he adds, "The Lord soon opened the hearts of friends who supplied me with clothes and with £10." Thus the Bristol Conference of 1771 gave us Asbury, and Bristol friends gave him clothes and money to come with. Doubtless as he rode over these lands his thoughts very often recurred to the old meeting-house and the Conference at which he offered for the American work, and to the Bristol friends who clothed and cashed him for the journey. We heartily thank Bristol Methodism for her great gifts.

But letters did not seem to bring men fast enough, for at the Leeds Conference of 1772 we find Captain Webb present, pleading in person for helpers in America. He wanted two of the best men of British Methodism, Christopher Hopper and Mr. Benson. Charles Wesley was amazed at his demands, and especially when he learned that John Wesley himself had seriously

considered the question of going to America in answer to such cries for help as came ringing across the waves. Captain Webb did not get his first choice, but did enthuse George Shadford and Thomas Rankin, so that they responded to the call and arranged to sail in the spring of 1773. Captain Webb and his wife met them in Bristol and provided all necessaries for the voyage. They all set sail together on April 9 and arrived June 2. Captain Webb's prayers and exhortations on the voyage often brought tears to the eyes of the crew. Thus this good Bristol soldier, by letters and personal appeals, and at great financial costs to himself, re-enforced the American work.

Thomas Rankin labored here five years. He presided over the first Methodist Conference in America, about ten years before the Methodist Episcopal Church was organized. He presided over three Conferences in all, and saw our membership increase from 1,160 to 6,668. He left this country for London, where he arrived in June, 1778, and in that great city he labored until he died, May 17, 1810. He was buried near John Wesley, at City Road Chapel.

These men of God, Boardman, Pilmoor, Asbury, Rankin, Shadford, and others, all entered into the labors of Captain Webb in New York, Philadelphia, New Jersey, and wherever the holy fire he had helped to kindle was so widely spreading. On his return to Bristol for permanent residence Captain Webb threw himself just as vigorously into the home work in that city, always keeping his eye on the well-begun work in America. His services to Methodism in England were great when the question to be decided was whether or not Methodism should be a Church, with her sacraments and ordained ministry and services at proper church hours, or simply a Society, an annex to the Church of England. Captain Webb fought bravely for independence in organization. He was largely instrumental in building what was then, probably, the handsomest Methodist chapel in the world—Portland Chapel, Kingsdown, Bristol, England, where he preached and prayed until the Monday before he died, and under its communion-table his remains rest at this hour.

The closing scene of this good Bristolian's life is given in the *Journal of Rev. Charles Atmore*, who was stationed in Bristol in 1796. He says:

On Wednesday afternoon I spent a profitable hour with that excellent man, Captain Webb. He is indeed truly devoted to God, and has maintained a consistent profession for many years. He is now in his seventy-second year, and as active as many who have only attained their fiftieth. He has no family, and gives to the cause of God and to the poor of Christ's flock the greater part of his income. He bids fair to go to the grave like a shock of corn fully ripe.

Thirteen days later, under date of Wednesday, December 21, he writes: "Last night, about eleven o'clock, Captain Webb suddenly entered into the joy of his Lord. He partook of his supper and retired to rest about ten o'clock P. M. in his usual health. In less than an hour his spirit left the tenement of clay to enter the realms of eternal bliss." On Saturday, December 24, 1796, his remains were borne into Portland Chapel by six local preachers, and the pall was borne by six traveling preachers, Revs. Bradford, Pritchard, Roberts, Davies, Mayor, and McCreary. Rev. Charles Atmore conducted the service, but his funeral sermon was preached by John Pritchard. It was published in pamphlet form at 6*d.* a copy. "An elegant print likeness of the Captain"—probably the one from which we get our pictures—is announced in the pamphlet as to be obtained by subscription. This Bristol convert and resident, Captain Webb, did more than tongue can tell for American Methodism. His name will ever be held in honor among us. A marble tablet upon the wall near his tomb reads:

Sacred to the Memory of
 THOMAS WEBB, ESQ.,
 Lieutenant in the 48th Regiment of Foot,
 who died the 20th December, 1796,
 Aged 72,
 And whose remains are interred in the recess.
 As a Soldier
 he was brave, active, courageous,
 and lost an eye at the siege of Louisbourg, 1758.
 When afterward enlisted under the banner of
 Christ,
 As a Christian
 he was exemplary
 for simplicity and godly sincerity.
 As a Preacher
 he was faithful, zealous, successful,
 both in Great Britain and America.
 In the latter he founded
 the first Methodist Churches,
 and was
 the principal Instrument
 in erecting this Chapel.

Surely Westminster Abbey contains no tablet more truthful, and records many lives far less useful than that of the soldier Methodist preacher, who was so largely instrumental in founding American Methodism. Very near the pulpit is the preacher's vestry, in which is a rare picture of Captain Webb, the engraving dated 1796. Hanging on the window is also another portrait in glass of this same good old Bristol soldier. Had Bristol given American Methodism no other gift than Captain Webb, the old city deserves a name high on the scroll of fame as written up by the Methodist Episcopal Church when enumerating the gifts of God to her in her beginnings. Week by week in the vestry of Portland Chapel Mr. Budgett (a son of "The Successful Merchant," also of Bristol), a worthy son of a worthy sire, and who still in Bristol carries on the successful business house founded by his father, whose biography the saintly William Arthur has given to the world, serves as class-leader. For many years he was a local preacher upon that circuit. Now he is active in other offices of that honored chapel. The name of the Budgett family is still held in highest esteem by the citizens of that ancient city.

At the Conference of 1777, held at Bristol in the Broadmead Chapel, there came for the first time a fine-looking young man, about thirty years of age, upon whose young brow rested honors won at Oxford University, and which were represented by the letters D.C.L. He came up to Bristol from a village of Somersetshire, the adjoining county, named South Petherton, about fifty-four miles from Bristol. He was curate of the old and beautiful church of that place. His name was Thomas Coke, than whom no one man has done more for Methodist missions, and who organized the Methodist Episcopal Church as instructed by John Wesley, and who became its first bishop. As he entered that old chapel, and for the first time saw a Methodist Conference, how little did he or they know how much would result from his coming! He had recently been greatly blessed with a spiritual quickening by which he had moved the whole town where he lived and labored. The crowded church—and it is a large one—was all ablaze with religious fervor, and several smaller fires were kindled in different parts of the village until the whole community realized that something had happened to the young curate. A gallery was needed in the

church to seat the crowds. He had it built at his own expense, because the vestrymen declined to make the outlay.

In the earliest stages of the awakening of this great soul God so ordered that, in his wise providence, the Bristol convert, Thomas Maxfield, who, though converted under John Wesley's preaching at Bristol, had now left the Methodists and joined the Church of England, should come to his help. He was staying in the vicinity of South Petherton when the rumors began to spread of the strange doings of the young curate. He knew what it meant. He obtained an interview with the young Doctor, and they talked on the subject of conversion. Maxfield was at home on that subject. The result was that Coke read Alleine's *Alarm to the Unconverted*, and other books on that theme, which, with conversations with other holy men, notably a humble Methodist class-leader in Devonshire, were greatly blessed to him. Vicar Brown, of Kingston, near Taunton, lent him John Wesley's *Journals* and Fletcher's *Checks*. These books and men were blessed to his thorough conversion, and, as he himself says, brought him to Methodism. Vicar Brown introduced him to John Wesley himself near Taunton. But the Bristol convert, Maxfield, was the first one sent to help remove the scales from off the eyes of one who was to become a great apostle of episcopal Methodism. His zeal for God and souls resulted in his dismissal from his curacy in a manner disgraceful to his rector, for it was read in open meeting, and his enemies had planned for a clanging of the church bells as he passed out of the church-doors from that service. In the summer of 1888 we visited that ancient church and went into the belfry and looked at those old bells which clanged so hatefully that day, but which at a later date chimed so sweetly on the return of Dr. Coke to the village, as though to make amends. Instead of seeking another curacy he communicated with John Wesley, who gave him an inside view of Methodist methods of work, but did not lay hands suddenly upon him, leaving him to work out his own conclusions as to his future-course. He came to Conference at Bristol, and there met for the first time the seraphic Fletcher, whose writings he had just been reading. At that Conference he seems to have concluded that "this people shall be my people, and their God my God;" for, although he does not appear to have joined that year, inasmuch as his

name appears in the Minutes of the next year for the first time, he, as we would now say, "took work under the presiding elder." John Wesley was his elder, who writes on August 19 of that year: "I went forward to Taunton with Dr. Coke, who, being dismissed from his curacy, has bidden adieu to his honorable name and determined to cast in his lot with us." Some of the great results to universal Methodism, and to American Methodism in particular, of Dr. Coke's attending that Bristol Conference we know. Seven years later, September 1, 1784, Dr. Coke met Mr. Wesley by appointment at Bristol. It was not at a Conference. He went there to receive at the hands of John Wesley ordination for and appointment to the superintendency of American Methodism. In his letter to John Wesley, dated August 9, 1784, he suggests that the ordination should take place at Mr. C——n's house, in Wesley's chamber therein. Whether the ordination services of Dr. Thomas Coke as superintendent took place in a private house or in the old church we cannot certainly learn. We are told that Rev. Mr. Creighton, a presbyter of the Church of England, assisted Mr. Wesley, but not whether it was done in a private house or in a church. We therefore reasonably conclude that, as John Wesley had rooms in the old chapel building where was his study, and because of the fitness of the place, it would be chosen by John Wesley notwithstanding Dr. Coke's suggestion of a private house. Certain it is that at Bristol, on September 2, 1784, Dr. Thomas Coke was ordained the first Methodist bishop of history. November 14 of that same year, 1784, nearly ten weeks after the first Methodist Episcopal superintendent was ordained, Dr. Seabury, of Connecticut, in a private house in a narrow lane in Aberdeen, Scotland, was by nonjuring Scotch bishops consecrated a bishop; and September 27, 1785, more than nine months after the Methodist Episcopal Church was organized, the Protestant Episcopal Church was organized at Philadelphia. The organization was ratified in the Convention of 1789. Our Church was organized Christmas, 1784, nearly six years before our sister, the Protestant Episcopal Church of these United States, was fully organized and ratified.

Thus in Bristol Dr. Coke, like Francis Asbury, first saw a Methodist Conference. There Coke first took work under its guidance, and there he received his ordination and great com-

mission to organize American Methodism. With what success he did this we know. In the village of South Petherton, where Dr. Coke served as a curate, the Wesleyans have built the "Dr. Coke Memorial," which is a beautiful Gothic church in a very choice location, a picture of which, together with a "South Petherton Wesleyan Methodist circuit plan" for August-October, 1888, is in the possession of the New England Methodist Historical Society. This new building takes the place of the chapel begun by Dr. Coke in that village in 1780, two years after they rung him out of the old parish church. The people of South Petherton of all denominations now honor the name of Dr. Coke, whom their ancestors knew not how to prize when he was in their midst. A local history, written by a physician, Dr. Morris, a "Churchman," speaks in the highest terms of him and his work, especially referring to Dr. Coke's work in America. At the same Bristol services in which Dr. Coke was set apart Messrs. Whatcoat and Vasey were ordained the first Methodist deacons and elders, especially for the American work. These were John Wesley's very first ordinations. Sixteen days later all three, armed with John Wesley's official letter to American Methodists, set sail, September 18, from Bristol, with their gowns and bands and also their revised prayer-books, for which they found little or no use upon these shores, our people preferring a more simple worship to an imitation of the formal services of the Church of England. The gowns and bands and the prayer-book would doubtless have been a drag to the wheels of our flying artillery, so that instead of being the great body we are we would probably not have attained to more than half our present number. These three heroes of the cross landed at New York November 3, and were received by Mr. Dickins, then pastor of old John Street Church.

The day when Bristol Methodism received Dr. Thomas Coke into her fold, and that other day when at Bristol he was commissioned for America, are days fraught with blessings for American Methodism. It seems to have been Mr. Wesley's custom to have the ordination services at four o'clock in the morning, and the old chapel in Bristol seems to have been the favorite place. Mr. Wesley's last ordination occurred there on the 27th of February, 1789, when Messrs. Moore and Rankin were there ordained for the home work. He seems only to have ordained

twenty-five preachers in all, besides Bishop Coke. But let us not think that the ordaining of Dr. Coke as superintendent and the others as deacons and elders were unpremeditated acts on the part of Wesley. It was not so by any means. It is true that he had talked with Dr. Coke on the subject six months before. It is also true that for nearly forty years John Wesley had settled for himself the whole question of right in this great matter. And strange to say, even as though God had fore-ordained Bristol and the first Methodist meeting-house as the birthplace of episcopal Methodism, our polity and our first ordained ministers were obtained from God by way of Bristol.

The facts are these: At the Conference in Bristol which began August 1, 1745, and which was the second of Methodism, the question of the episcopal form of church government was fully discussed, and there the germ of our American church polity was planted. It was on the third day of the Conference, August 3, the question came up, "Is episcopal, presbyterian, or independent church government most agreeable to reason?" The results of that discussion remained with John Wesley. The next year, on his way to this same Bristol, January 13, 1746, about four months before the Bristol Conference, he read Lord Peter King, who settled his convictions as to what constituted a true Church, and that bishops and presbyters are of the same order. This discussion at the Bristol Conference of 1745, and this reading on the way to Bristol in January, 1746, and at the Bristol Conference of May 13, 1746, were the grounds of John Wesley's action when, in 1784, nearly forty years later, he ordained Dr. Coke and Revs. Whatcoat and Vasey, and commissioned them to organize the Methodist Episcopal Church in America. Thus we get our form of church government from Heaven by way of the Bible, John Wesley, and the Bristol Conferences of 1745, 1746, and 1784.

From these investigations we find that Bristol, and not London, is the Mecca of organized Methodism. Here George Whitefield and John Wesley began their really evangelistic work of preaching their open-air sermons. Here began the first really Methodist revival of religion, by means of which the masses were reached and saved. Bristol was the Jerusalem into the streets of which they first went out and preached, and prayed down the first Methodist Pentecost. In Bristol stands

to-day the first Methodist church of the world's history, which must be the oldest, and not St. George's, Philadelphia, as *The Christian Advocate* of November 14, 1889, erroneously suggests, nor City Road, London, nor even the old Foundery, London, for it was not bought until November 11, 1739, six months and two days after the foundation of Broadmead Chapel was laid. There the old building stands to-day, with its chief light from the sky-light in the roof, its massive stone pillars upholding the gallery, its high Wesley pulpit, its surrounding rooms, —all very much the same as in the beginning. The very place where the first Methodist class-meeting was organized, the first Methodist stewards appointed, from whence Asbury and other noble men came to these shores to plant and water American Methodism, the place where the peculiar polity of American Methodism was discussed, and where John Wesley was convinced of its reasonableness and scriptural rightness nearly forty years before he, in that very place, put his principles into practice by there performing the first Methodist ordination acts, and those for our own American Methodism, is still there. The wonder is that the old chapel is allowed to sink into such dilapidation and ruin, and to be held by the Calvinistic branch of Methodism, which at this point is almost twice dead and plucked up by the roots. If we could buy and move it to Boston we would present it to the New England Methodist Historical Society, and make it a museum of Methodist antiquities which would outrival the Old South Church of that city and its relics. When next you visit England please forsake the beaten track of tourist travel; of course see City Road, London, and John Wesley's tomb; but be sure and visit Bristol and its first Methodist church. See also Portland chapel, the shrine of Methodism's soldier-preacher, Captain Webb. Then visit the suburb Kingswood, only four miles from Bristol, where stands to-day the first Methodist school, in the neighborhood of which, among its colliers, Methodism won its first victories among the masses. After visiting these spots you will conclude that there is a very close connection between Bristol (England) and American Methodism.

W. H. Meredith.

ART. V.—NEWFOUNDLAND.

NEWFOUNDLAND, the most ancient possession of the British crown, to which the anxious attention of the world is attracted at irregular intervals, lies off the eastern coast of the American Continent, between the Gulf of St. Lawrence and the Atlantic Ocean. In shape it roughly resembles an equilateral triangle. Its greatest length from Cape Ray to Cape Norman is 317 miles; its greatest breadth from Cape Spear to Cape Anguille is 316 miles. In superficial area it exceeds that of Ireland by 10,441, and of Scotland by 12,200 square miles.

The climate of Newfoundland is more temperate than that of many portions of the adjacent continent. The island is not the cheerless realm of frost and fog that it is commonly supposed to be. The thermometer rarely sinks below zero in winter, and during the summer does not often rise above 70° Fahrenheit. It is true that the Arctic Current chills the eastern coast, but its influence is modified by the Gulf Stream, which creates the fogs. Average mean temperature at St. John's, for eight years ending 1864, was 41° 2' Fahr., the maximum being 83°, and the minimum 7°. Average height of the barometer was 29.37 inches, and average rainfall 58.30 inches. Snow prevents frost from piercing the soil to a lower depth than is measured by a few inches. Spring arrives late in April, but compensates for tardiness in coming by rapidity of progress. Potatoes in blossom and oats heading at the end of August excite no fears of crop failure, since the unusually fine autumn is often prolonged into November. Winter lasts from the beginning of December to the middle of April.

The richest source of colonial wealth is the encircling sea. The common squid, a cephalopod about six or seven inches long, appears on the coasts in immense numbers in August and September, and constitutes a valuable bait. The great staple industry is cod-fishing, the most extensive of the kind in the world.

From 1877 to 1882 the average annual export of cod-fish was 1,326,259 quintals of 112 pounds each. In 1888 it fell to 1,175,720 quintals, valued at \$4,938,048, and in 1889 to 1,076,507 quintals. Exports from the French island of St. Pierre

in the same year were 594,529 quintals, valued at \$2,081,248. In 1889 the export fell to about 300,000 quintals.

The islands of Miquelon and St. Pierre, situated within a few miles of the Burin peninsula, are all that remain to France of her formerly vast possessions in America. Had she been deprived of these when compelled to part from the others the occasions of a festering and dangerous quarrel would not have existed. As it was, they were magnanimously ceded to her by the Treaty of Paris, to be occupied by her citizens as a fishing station. Now these islands have about 6,000 permanent inhabitants. Over 200 French fishing-vessels, of from 100 to 400 tons each, arrive here every spring from France, and make them their head-quarters for the fishing season. Newfoundlanders charge that an extensive smuggling business is carried on between these islands and their own island. What aggravates the grievances growing out of the claims of the French for the usufruct of the Newfoundland coast from Cape Ray round northwardly to Cape St. John is the heavy duty levied by France upon fish from foreign countries entering her ports.

The vital importance of this piscatorial and diplomatic struggle to the Newfoundlanders may be judged in view of the fact that the population from Cape Ray to Cape Race includes 10,455 engaged in catching and curing fish, out of a total of 33,752. On the east and north coast from Cape Race to Cape St. John are 147,399 people, of whom 43,950 are engaged in catching and curing fish; and on that part of the coast where the French have treaty-rights of fishery from Cape Ray to Cape St. John, out of a population numbering 11,973 about 3,217 are occupied in the fisheries. These 11,973 British subjects, represented in the local parliament by two members, pay the customs taxes, and are amenable to all the laws of the island, but are not permitted to exercise absolute and undisputed territorial and maritime rights.

French subjects landing on this shore pay no taxes, customs, or light dues; are not controlled by colonial laws; and frequently interfere with the Newfoundland fishermen. Notwithstanding the alleged fact that this coast line is frequented by only seven French vessels during the fishing season, the French war-vessels patrol it and prevent British fishermen from fishing. This is more than they are willing to endure, and from

every part of the colony rings the ominous cry, angry and menacing, "The French must go."

To make the reasons of this declaration clearer to readers who hold that nothing pertaining to humanity is foreign to them, the following abstract of *The Case for the Colony*, as presented by the people's delegates, Sir J. S. Winter, K.C.M.G., Q.C., P. J. Scott, Q.C., and A. B. Morine, M.L.A., to their fellow-subjects of Great Britain and Ireland, is submitted. In the first place the colonists, as a free people, declare that they will never consent to any violation of their constitutional rights by the imperial government, in the shape of treaties or conventions with foreign powers that affect their own territorial and maritime rights, when their approval thereof has not first been obtained. By five consecutive treaties, from 1713 to 1815, between England and France, it was agreed that the sovereignty of Newfoundland should be vested in Great Britain; that the French should be allowed to catch and dry fish (cod-fish) from Cape Ray to Cape St. John; that they should not erect any buildings upon the coast within these limits other than stages made of boards, and huts necessary and usual for the drying of fish, and that they should not remain longer upon the island than was necessary to catch and dry their fish; that his Britannic majesty should prevent "*his subjects from interrupting in any manner, by their competition, the fishery of the French*" during their temporary sojourn in the land; that he should cause the fixed settlements of his subjects within the prescribed limits to be removed; and that the French fishermen should not be incommoded when cutting what wood they required for construction and repairs of huts and vessels.

Two conflicting interpretations of these antiquated treaties cause the present controversy:

1. The French claim the *exclusive* right of fishing between Capes Ray and St. John, and also the right to prevent the British in Newfoundland from occupying land within these limits, to the extent of half a mile from the shore, for mining, agricultural, or other purposes—a claim to virtual territorial sovereignty.

2. The British contend that the French rights are only *concurrent* with theirs, and that there is no interruption of French rights when there is room for subjects of both nations to fish

without interfering with each other. Chief-Justice Reeves (1793), Mr. Anspach (1827), Rev. C. Pedley (1863), and Rev. M. Harvey (1883), historians of Newfoundland, agree in the conclusion, after laborious researches into the ancient records of the colony, that French rights are only *concurrent* with those of the English. This has been the continuous contention of the imperial authorities also.

Acting upon their own interpretation of the treaties, the French from 1869 to 1889 have repeatedly seized and confiscated nets and other property of British subjects, thereby causing many quarrels and sorely trying the temper and patience of the colonists. This cannot last always. Redress, either from French or British officers, has been unattainable. Conditions have changed since the treaties were signed. Newfoundland has advanced from the status of an anarchical fishing resort to the dignity of a self-governing commonwealth. The "French shore" is largely settled by citizens of Newfoundland. New branches of trade and industry have sprung up there, institutions of civil government been established, and steam and postal communication with all parts of the world are effected. All these are regarded by the French as infractions of their treaty rights. Only *seven* French fishing-vessels along a coastal line of seven hundred miles in length in the course of a single season stamps their procedure as of the "dog-in-the-manger" policy. "If we can't use the shore you sha'n't," is a curt expression of their decision. Any fishing or lobster-catching or business activity on the coast is construed as "interrupting" their fishing, and is, therefore, subject to prohibition and violence. French naval officers assume the functions of complainant, judge, jury, and executive officer without fear of responsibility for any wrong committed in any capacity, or in all. The worst of the matter, in colonial opinion, is that they are sustained by British naval commanders acting under imperial instructions. Nearly half the coast, rich in agricultural, lumbering, and mineral wealth, is "locked up," and secluded from development and improvement. Capitalists dare not invest in a section where the useless right of French "user" stands in the way. Even a railway across the country from St. John's to George's Bay has been forbidden because it might "interrupt" French fishing. The *modus vivendi* of March, 1890, concluded between the two European governments was

to the Newfoundlanders wholly obnoxious, because it conveyed privileges to the French that were not stipulated in the treaties, and because they were sure to breed another intolerable family of troubles. The lobster difficulty raised by the French is simply intended to force a supply of bait. Neither for lobsters nor bait have they the treaty-right to fish. Strict construction of the documents confines that right to the English.

With the United States of America, also, the relations of Newfoundland need precise and friendly adjustment. The treaty of peace with Great Britain which acknowledged the independence of the United States conferred rights upon the citizens of the latter to take fish on the Grand Bank of Newfoundland and along the coast of British America, and also to dry and cure fish on the unsettled shores of Nova Scotia, the Magdalen Islands, and Labrador, so long as they remain unsettled. The Treaty of Ghent, after the War of 1812, left these rights untouched. The Convention of 1818 added the unsettled southern coast of Newfoundland to the field of American privileges, but deprived American fishermen of the right to take, dry, or cure fish within three marine miles of any of the coasts, bays, creeks, or harbors of his Britannic majesty's dominions in America. Whether the three-mile limit was to be outside an imaginary line drawn from headland to headland, as the British lawyers insisted, or whether it should follow the sinuosities of the coast, as the Americans contended, was the subject of dispute in 1852. The Reciprocity Treaty of 1854 closed the controversy by throwing open the entire sea-fishery to the Americans, and giving them certain rights to land and cure their fish. Reciprocal rights were conceded to the British on the eastern coasts and islands of the United States.

The Reciprocity Treaty, terminated by the United States government in 1866, was followed by unpleasant complications. These, in turn, were unraveled by the Treaty of Washington, which virtually renewed many of the provisions of its predecessor. Under its terms commissioners awarded five and a half millions of dollars to the Dominion of Canada and Newfoundland as compensation for the concessions made by them to the Americans in throwing open fisheries of greater value than those in which they acquired-treaty rights. Of this sum the island colony received one million dollars.

Abrogated at the instance of the United States, the Washington Treaty, by its disappearance from the international field, prepared the way for further heart-burnings and retaliations, which in less Christian conditions of the two countries might have ruptured friendly relations. In 1888 the Newfoundland Legislature granted to American fishing-vessels the privilege of entering the bays and harbors of the island for the purchase of bait, ice, and supplies, for the transshipment of catch, and the shipping of crews, on taking out an annual license at a fee of \$1.50 per ton. This arrangement is to remain in force until the ratification of the proposed Washington Treaty, or until other satisfactory arrangements are adopted. Should the United States repeal the duty on fish or oils, then licenses will be issued free of charge.

Members of the New York Produce Exchange and many issues of the metropolitan press favor the plans of Secretary James G. Blaine for reciprocity with neighboring countries, and particularly with Newfoundland, believing that it would redound to the great advantage of all parties. Christian ethics volunteer to take the lead in all such negotiations and infallibly conduct to beneficent results, while ordinary diplomacy, proud of its own stupidity and hardened in chronic selfishness, usually works as much mischief as it accomplishes good.

Next to the cod-fishery in value is that of the seal. Its product seems to be declining. Formerly the number of men returned as occupied in it was from 8,000 to 10,000. *The Year Book and Almanac for Newfoundland for 1889* gives the census return of 1884 of 21 steam vessels of 5,877 tons, and 4,778 men, as engaged in it. Young seals are born on the ice from the 15th to the 25th of February. Their male parents, who have been feeding on the Grand Banks, meet them on their southerly drift, and fall in with the sealers who clear from Newfoundland in March. Reckless destruction of old seals late in the season is a species of wastefulness only paralleled by the extermination of the salmon. Nets, weirs, traps, dams have nearly emptied many of the rivers of that delicious fish. Recent measures have been adopted to restock them and to preclude improvident captures.

The herring-fishery on the southern and western coasts, and on that of Labrador, is another fruitful source of revenue.

Herrings to the value of about \$150,000 are annually sold to the French and Americans for bait. The total value of the catch is about \$725,000. Mackerel, once abundant, have deserted the waters of Terra Nova; lobsters have taken their place in relative value. The year's export in 1888 was estimated at \$385,000. In 1890 it will probably reach the sum of \$500,000.

The census of 1884 reported 1,618 vessels of 20 tons and upward occupied in the Newfoundland fisheries; also 2,941 large boats with a capacity of 15 quintals and upward, and 20,666 holding from 4 to 15 quintals each. Of the population 60,419, with 40,560 nets and seines, 4,520 cod-traps, and 4,173 seal-nets, were employed in the fisheries; 1,265,279 quintals of cod-fish, 7,743 tierces of salmon, 82,452 barrels of herring, 172,420 barrels of caplin, and 338 quintals of other fish, of the aggregate value of \$4,213,088, rewarded the arduous labors of these harvesters of the sea; also 365,931 seals, yielding, besides their skins, 2,267 tons of oil. The total value of the Newfoundland catch in 1887 was \$5,560,497.

For many years Newfoundland was the refuse of English bankrupts, roving adventurers, expatriated Irishmen, and individuals who had left their country for their country's good. The Roman Catholic Irish sulked and fumed under the pressure of the old penal laws, which forbade the exercise of their religion and debarred them from the rights of citizenship. Intolerance punished them for indulging religious preference and burned down the places in which they had heard mass, as though the wood and stone were infected by the mysterious and deadly leprosy that was threatened to invade the dwellings of ancient Hebrews. Yet this summary injustice did not hinder "shoals of women" from joining their oppressed kindred and thus aggravating the difficulties of local government.

Religion and politics for several centuries have been almost one and the same thing with the papal Irish. Roman Catholicism and independent nationality are inseparably identified in their imagination. The one through force of historic circumstances and political aspirations implies the other. Therefore are they religiously and politically rebellious under Protestant rule, or neutral rule, or any kind of rule that is not actually or potentially of their cloudy ideal, and that does not recognize the supremacy of the pontiff over every thing that relates to faith

and morals. Newfoundland authorities doubted their fidelity to the British crown; but more tolerant dealing with their co-religionists in the mother-countries extended itself to this "dreary and desolate" realm.

The essentially domineering spirit of Roman Catholicism, especially when predominant in numbers or social influence, powerfully supported the proposition first made by Governor Gambier in 1803 that Newfoundland should have a local legislature. The initiation of a postal system in 1805, and the establishment of a newspaper in 1806, added force to the demand. The importation of live cattle from the Azores and certain western islands, by adding fresh meat to a fish diet possibly intensified it. Grants of land by which the recipients became freeholders undoubtedly did. Many Protestants, whose faith in justice and equal rights was stronger than their confidence in brute force, gave it fresh strength. Local necessities, and particularly the prevalent destitution and pauperism, besought the boon. Feuds among the people who were of Irish birth or descent would, it was thought, be most effectually suppressed by it. The laboring classes, languishing under burdens which no existing political machinery could remove, and the wealthy, who naturally wished to have a voice in disposal of the growing colonial revenue, increased the agitation. Mr. Morris quoted in favor of local self-government the eloquent words of Russell, the British statesman, who held that: "Half a century of freedom within the circuit of a few miles of rock brings to perfection more of the greatest qualities of our nature, displays more fully the capacity of man, exhibits more examples of heroism and magnanimity, and emits more of the divine light of poetry and philosophy, than thousands of years and millions of people collected in the greatest empires in the world can ever accomplish under the eclipse of despotism."

In 1832 came the political enfranchisement of Roman Catholics in Newfoundland; equal rights were acknowledged and representative government conceded. Proceeds from the sale of crown-lands in each district were thenceforward to be appropriated to the formation of roads and bridges. The legislature elected under the new constitution assembled on January 1, 1833. But the constitution confined executive functions and the principal offices of emolument to the mem-

bers of the council, who were nominees of the crown, and was therefore unacceptable to the people. John Kent, a Roman Catholic, led the movement for further reform, and was sustained by his bishop, Dr. Fleming. Both relied upon the numerous Roman Catholic vote for success. The result was division among the people on religious lines—a division deepened by bitterness, hatred, violence, and brutal maiming—a division for which Dr. Fleming afterward unfeignedly mourned his share.

Religion and politics, distinct or confounded, are the mightiest forces in modern society. If divinely inspired and guided they work out good, and good only; if conducted by selfish human passions the outcome is almost unmingled evil. As it is, in every community they present a mixture of the pure and the impure, the selfish and the patriotic; and commensurately with the force of either element is their influence upon the common weal. The new government, inaugurated under favoring conditions of industry, trade, and revenue, and harmonizing with the improved Christian sentiment of the times, effected much good by improving the means of communication between the several districts, encouraging direct steam transit between the colony, England, and the United States, augmenting the number of light-houses on the coast, fostering the creation of a telegraph line through the country, and liberally aiding the great cause of public education. The giant evil of pauperism it unwisely ignored, and thereby lost the opportunity of promoting peace and good order in the future. Numerically in the minority, the Roman Catholics resented any candidacy whose triumph would impair their power. Riots attended elections, and at Harbor Grace frustrated all attempts at election. Military interference and episcopal persuasion barely sufficed to lull the storm. Savage incendiarism was checked only by the arrival of two hundred soldiers from Halifax, N. S.; home rule, at the outset, was any thing but a promising experiment. Yet the Prince of Wales received an enthusiastically loyal welcome at St. John's in 1860. Thirty thousand people cheerfully lined the route by which he returned to his ship. Since then, through ordinary vicissitudes and troublous experiences springing from the claims of the French, Newfoundland has continued to prosper.

The first submarine Atlantic cable was landed at Bay of Bull's Arm, Trinity Bay, in 1858. From the ashes of a calamitous conflagration which consumed three fourths of the city in 1840 St. John's has risen in more sanitary, stately, and beautiful form. The cankerous system of able-bodied pauper relief has been abolished, and direct steam communication with England and the United States has been established. In common with all countries producing only the raw materials for civilized life the colony has suffered, and still suffers, from landlord absenteeism. Large sums of money are annually remitted to England in payment of rents of different descriptions. It is true that but for the original investments the productive power of the property would never have been evoked; but it is also true that the expenditure in other countries of so much revenue as does accrue from it retards the growth of the colony in wealth and comfort. The credit system, still prevailing to so great an extent, is also a bar to its material progress. Merchants are accustomed to supply complete outfits to fishermen to maintain the latter, and also their families, during the fishing season, and often in the intervals between the fishing seasons, and to reimburse themselves at fixed rates from the proceeds of the next catch. Wherever this system is in vogue, whether among the coal-miners of Pennsylvania, the cotton-raisers of the Southern States, or the fishermen of Newfoundland, it is invariably attended by higher prices to the recipients for all they use or consume, and by lower prices for all that they produce. The honest, industrious, and provident are thus compelled to secure the merchants against losses by the lazy, incompetent, and improvident.

Of the 193,623 inhabitants of the island in 1884 no less than 187,136 were native born. These proudly styled themselves Newfoundlanders; 60,419 were employed in the fisheries, 1,685 in farming, 3,360 in mining, and 3,628 in mechanic arts. Population is now estimated at 210,000, or upward. Emigration is said to nearly equal immigration, and that its main current is toward the United States. The Indian race was represented in 1884 by 193 persons, but few if any of whom were descendants of the aborigines. Captain W. R. Kennedy, in his *Sporting Notes in Newfoundland*, says they are "thoroughly familiar with the country, and are experienced trappers and hunters;

but they are grasping and extortionate in their demands, and the best of them will not stir under \$3 a day and his food." Notwithstanding this they are almost indispensable to civilized sportsmen, and by their skill, strength, and endurance compensate for the cost of their hire.

Judging from the scanty records of the past the indigenes—the Bethuks or Bœothics—once so numerous and powerful, were a subdivision of the Algonquin group of Red Indians. In the earlier years of the colony complaint was made to the king of the inhuman barbarity of the settlers, who frequently destroyed them without the least provocation or remorse. The Micmac Indians, from Nova Scotia and Cape Breton, who entered the country in 1765, after the cession of Cape Breton by the French, were still more destructive, and unscrupulously appropriated their attractive hunting and fishing grounds in the interior. The Bethuks were either exterminated or crossed the Straits of Belle Isle into Labrador, where they passed under the spiritual care of godly and devoted Moravian missionaries.

All endeavors to establish friendly intercourse with the natives turned out to be fruitless. In 1810 Mr. Buchan penetrated about one hundred and thirty miles into the interior, and about seventy of them fell into his power. Amicable understanding seemed to be accomplished. Two of his marines wished to remain with the Indians while he retraced his steps to bring up the presents intended for them. On his return he beheld the bodies of his men, headless and pierced by arrows, stretched upon the ice. The Indians had decamped, their fears of retribution being more potent than greed for gaudy or useful articles. Nor were attempted mercantile negotiations in 1819 more successful.

The political constitution of Newfoundland, adapted to the wishes of the people in 1855, consists of a governor (Lieutenant-Colonel Sir J. Terence O'Brien, K.C.M.G.), appointed by the crown, and whose term of office is usually about six years. He is assisted by an executive council of seven members, chosen by the party commanding a majority in the House of Assembly. The Legislative Council, or Upper House, is of thirteen members, nominated by the governor in council, and holding office for life. The House of Assembly consists of thirty-six representatives, elected every four years by the votes of householders.

The number of electoral districts is eighteen, of which seven return three, four return two, and seven return one member each. The governor receives a salary of \$12,000, in addition to the use of a costly residence built by the imperial government; the chief-justice of the supreme court \$5,000; and each of the two assistant judges \$4,000; all paid by the colony. Tenure of judicial office, which is appointive by the crown, is for life. Jurisdiction, like that of the legislature, extends over the Atlantic coast of Labrador.

Revenue is chiefly derived from duties on imports. Tariff is for revenue only. The colony has neither direct taxes nor civic corporations. Taxation in 1882 was \$4.94 *per capita*. Revenue in 1888 amounted to \$1,427,115, expenditure to \$1,906,815, and public debt to \$3,474,575. Exports aggregated \$6,860,515, and imports \$7,813,845.

Much of the public indebtedness has been created by the construction of roads, the first of which was made in 1825 between St. John's and Portugal Cove. In 1882 there were 727 miles of postal roads and 1,730 miles of district roads, besides 1,200 miles in process of construction. The building of 100 miles of railroad between St. John's and Harbor Grace, and of a branch line 25 miles long to Placentia Bay, also aids to account for the somewhat startling magnitude of the public debt, which is about \$16.50 for every individual of the population. Both these railroad enterprises are only parts of a great project covering the better portion of the island. Manufactures, from the circumstances of the inhabitants, are few and relatively unimportant. In 1884 the number of hands employed in them was 2,459, the value of the factories \$954,536, and the worth of the goods manufactured \$1,504,384.

The total tonnage entered and cleared in 1888 was 596,528, of which 574,011 was British. Vessels registered at St. John's, and constituting colonial property, on December 31, 1887, were 2,053, of 91,289 tons.

In respect of ecclesiastical affiliation the latest returns give 69,000 as belonging to the Church of England, 75,254 to that of Rome, 48,787 to the Methodists of Canada, 1,495 to the Presbyterian, and 1,470 to other denominations.

The Newfoundland Conference of the Methodist Church of Canada began its last session on June 24, 1890, in George

Street Church, St. John's, electing the Rev. W. Swann to the presidency, and the Rev. James Nuroe to the secretariat. It reports 4 districts, 63 ministers and probationers, 106 churches—an increase of 14 during the past quadrennium; 40 parsonages—increase, 5; burial places, 154; Sunday-schools, 153—increase, 23; scholars, 9,725, of whom 971 are meeting in class—increase, 600; teachers, 1,130—increase, 79; members of the Church, 10,065; number of scholars who have taken the pledge of total abstinence, 2,892; value of church buildings, \$244,950; parsonages, \$101,150; amount raised for connectional funds, \$11,613, and for ministerial support, \$14,730.

These returns vindicate the claim of insular Methodism to be "Christianity in earnest." They point out the commanding position it maintains among the inhabitants. The Woman's Missionary Society, Juvenile Missionary Societies, Methodist Orphanage at St. John's, activity in the cause of popular education, care for the due theological education of preachers as evinced by the six students for the ministry in attendance at Jackville College, Nova Scotia, the evangelical simplicity and power of its preaching, steadfast advocacy of total abstinence and prohibition, the excellent Methodist college, with the roughly qualified teachers and boarding-house department at St. John's, a spicy and nutritive periodical bearing the title of *Methodist Monthly Greeting*, Epworth Leagues, genuine revivals of religion, belief that "the Church has been long enough *coddling* saints, and that it is high time now to *collar sinners*," and living faith in Christ, all demonstrate that it is in the true following of the apostles. Its delegates, clerical and lay, to the third General Conference of the Methodist Church of Canada, assembling in "the finest Methodist Church on earth," the new St. James, on Catharine Street, Montreal, on the 10th of September, 1890, were truly representative of a noble and consecrated constituency, and did much to impart new impetus to the work of spreading scriptural holiness throughout all lands.

Methodism fills its own pulpits and many of those owned by sister churches. It also supplies backslidden, worldly, or declining members in numbers sufficient to swell the ranks of the Protestant Episcopal and other denominations; while in its draws upon their loosely attached adherents and converting

them into Methodists of faith, fervor, and force, Newfoundland is no exception to the general rule. It has given the Rev. Dr. Howard Sprague to the ministry of Christ in the chastely elegant and spacious Centenary Methodist Church at St. John's, N. B., and also able preachers and godly members to the churches in Canada and the United States.

Methodism was introduced into Newfoundland by Lawrence Coughlan, one of Wesley's preachers from 1755 to 1765, who, at the instance of Wesley and Lady Huntingdon consented to episcopal ordination, and was sent as a missionary to America by the Society for the Propagation of Christian Knowledge. For seven years he toiled under great discouragement, and suffered severe persecutions from the scattered and godless settlers. He was prosecuted in the highest court of the island, but was acquitted; was slandered in letters to England; and a local physician was hired to poison him. The physician was converted and exposed the infamous plot. Pentecostal revivals then broke out, and the fury of his adversaries transgressed the bounds of decency. They summoned him before the governor, who wisely acquitted him and made him a justice of the peace. This quelled the tempest and gave additional effect to his ministry until health failed, and he was obliged to return to England. John McGeary was next sent by Wesley to fill the vacant post. In 1791 William Black went to his aid from Nova Scotia, and the twain rejoiced in remarkable effusions of the Holy Spirit and in the establishment of Methodism upon stable foundations.

Methodism, by force of the immanent Holy Spirit, is necessarily educative. It supports a grammar-school at Cabronear and boards of education in more than forty of the towns and villages of the island. In promotion of the great temperance reform the Newfoundland Conference is splendidly aggressive. Proclamations prohibiting the sale of intoxicating liquors, and applying to specified districts, have been issued on about fifty different occasions. The enforcement of the "Temperance Act," which is of the same category as the New York Local Option Law, has resulted in the marked absence of drunkenness and in improved condition of the people. The Conference wishes to amend the act by the provision that a majority of voters, instead of two thirds, shall in any district suffice to put

the act itself in operation. Temperance text-books in day-schools, the third Sabbath in December as a special "Temperance Day," use of non-alcoholic wine in the Lord's Supper, formation of a Methodist Total Abstinence and Prohibition Society in every circuit and mission, the use of a single pledge to abstain from strong drink and of a double pledge that includes abstinence from tobacco, are among its requisitions. It is solemnly convinced that in total prohibition the remedy for the drink evil is alone to be found. It recommends the people to vote in all municipal and parliamentary elections for known and professed prohibitionists. It is in consistent earnest.

The social life of Newfoundland is characterized by heartfelt kindness, bountiful hospitality, robust humanity, and in religious circles by fervor, simplicity, and excellency. That of Methodism is of purely evangelical type. It gives to the outside world as much or more than is received from it, and bids fair to be a wide and permanent blessing to mankind.

What the future of Newfoundland may be is matter of conjecture. The probabilities are, the French imbroglio will be settled by the peaceful or enforced withdrawal of French claims to any "user" of its territory, and most certainly to exclusive rights of permanent or temporary occupation of its coast. Concurrent rights, even, of fishing along the coasts and of drying and salting the catch upon the shores are inconsistent with the sovereignty of the people and of their imperial sovereign. Relief must come in some way. The eyes of the colonists are said to be turned toward the United States in seeming despair of speedy rescue by Great Britain. In one procession of twenty-five thousand people at St. John's it is reported that as many American flags were borne aloft as there were of British. This is significant. It denotes an underlying conviction that the energy to develop wealth of field, flood, forest, and mine, and to confer the fullest enjoyment of life, liberty, and the pursuit of happiness, must come from the Great Republic.

Richard Wheatley,

ART. VI.—THE SOUTHERN PROBLEM.

IN his article in the January-February number of the *Review* Dr. Spence surprised his friends. No one who has canvassed the subject doubts for a moment that this is a perplexing question. But to those who, having eyes and ears, and persistently refuse to see or hear that which will go far toward solving this problem, it must appear an enigma. We have no inclination and no time to belabor any one for his opinion honestly held upon any phase of ethnology. And yet we do feel as if we would like to review some of Dr. Spence's statements. He says:

The Negro has been the bone of contention in our nation for over a century. In Congress, in the press, in the Church, every-where, our brother in black has shown his ivory teeth and woolly head.

We admit this in view of the fact that Langston, Miller, and Cheatham are in Congress, and Frederick Douglass in Hayti; that the colored people of this country own and edit three hundred newspapers, and that three hundred thousand of them are now full-fledged members of the Methodist Episcopal Church. He then calls up Thomas Jefferson and Abraham Lincoln for witnesses against his "brother in black." The former declared it to be his opinion that God created all men free and equal; the latter declared that no man actuated by a spirit that spelled Negro with two g's could ever hope to be President of these United States. Yes; both made some wise statements when not wrested from their proper connection. When we speak of "our ivory-teeth, woolly-headed brother in black," the word "brother" carries with it relationship or nothing. It ought not to be either a political or social puzzle to know what to do with or for a "brother." Grant it means "brother," and then any school-boy will scream in your ear, "Eureka! *quod erat demonstrandum!*" Come near the apostle Paul, upon whose wiser words Jefferson predicated his immortal statement, and daylight breaks into this dark question. The two worthies above mentioned spoke of the Negro *as he was in their day*. And no one, not even the intelligent Negro, blames them. Then there were no Langstons, Douglasses, and Greeners among the race; colored youths then were not extracting Greek roots or ruminating among the classic oratorical efforts of Cicero, as the Doctor well knows they

have since. Yale and Harvard's registers had never become used to ink-stains made by ebony hands, nor had the privilege of handing diplomas to sons of former slaves, as has since, occurred. "Circumstances alter cases." Were it possible for either of these worthies to appear among us to-day and see the charge against them we would doubtless hear them reply, "Ye men of Athens, I perceive that in all things ye are too superstitious."

He says: "Anglo-Saxons never amalgamate." *We do not believe a word of this.* Ethnology has been studied amiss where we have not learned two things: mixed races of mankind are considered superior to unmixed; there is nowhere now on earth an unmixed race of mankind. The Babylonians and Egyptians were doubtless half Caucasian and half Nigritic. Turn to the mummies and monuments of the times of the Pharaohs for illustration. In the *Genesis of the Earth and Man* (page 168), speaking of the latter race, we find:

The form of the head and features of the face are of a modified Caucasian type, but inclining in the general cast, and particularly in the nose and the lips, and in the soft and languid expression of the eyes, to the Negro character.

So it is not hazardous to say this race was composed of three or four of the principal races of mankind—Semitic, Negro, Indo-Germanic, and Turanian. What is thus found as regards the Egyptians is equally true of the Babylonians.

As to the Romans, Livy says they were "*colluvio omnium gentium.*" Of the five European peoples—English, French, Germans, Russians, and Italians—but two set up the claim of race purity. Notwithstanding this claim, history tells the German he is not an unmixed Teuton, and the Russian he is not an unmixed Slav. As to the former, the Celtic element, and in the latter the Finnish-Lithuanian and Teutonic elements, upset their claim. In *Wilson's Prehistoric Man* (page 559) we find that *of all the races the most mixed is the "Anglo-Saxon."* The name being compound is against his statement. The Angles, Jutes, Norse, Lombards, Flemings, Jews, French, Huguenots, Germans, and Poles are doubtless elements. The cosmopolitan English have since introduced into it Armenian, Greek, Hungarian, Hindu, Negro, and Chinese blood. Therefore it is right to say "our brother in black," but wrong to say, "Anglo-Saxons never amalgamate."

If there are any "Anglo-Saxons" in the South, pure and simple, then by endosmosis or exosmosis or some other process unknown to the writer (since they "do not amalgamate") some of their *best blood* courses through veins above which the color of the skin *is not white*. We never have, and do not now, hold forth for amalgamation or social equality, *per se*, perforce, for the Negro. We never object to philosophical necessities when they present themselves. In this we are in accord with the intelligent Negro in this country. Dr. Spence says:

Race distinction and race purity are equally strong with both whites and blacks in the South.

Now, this is true or not true: we concede it. Therefore there is no race disturbance along the line of social matters, for there are "no fears that the pure racial type will be lost." Again:

The best class of Negroes in the South condemn treason to race, and abhor miscegenation.

This is strange language from a resident in a section of country where there are Negroes and "Anglo-Saxons," and the former "condemn and abhor miscegenation," and the latter "never amalgamate." Do the intelligent "Negroes condemn" a *nonentity*? Miscegenation? In the South? Ah! whence comes it? Again:

Race distinction—race aversion amounting almost to hatred—exists between the whites and Indians and the whites and Chinese. Between the African and white race the bar to union is still more absolute. To remove it would destroy the white race.

It is usually conceded that the stronger and higher race absorbs the weaker and lower. Now, if the "Anglo-Saxons never amalgamate," and "the Negroes abhor miscegenation," and "there are no fears that the pure racial type will be lost," then whence can spring the desire to remove this "bar," or the danger if it should accidentally or by some *irresistible force* be moved? Again:

Negroes of mixed blood are regarded as inferior among the race.

What does he say? "Mixed blood?" "Mixed" how? When? By and with whom? Again:

The laws of this country and the manner of their administration have nothing to do with race antipathies, and it is worse than

folly to attempt to set aside the eternal laws of nature's God. Therefore the Negro question is not a Southern question, but a race question. It is not caste; it is race aversion and distinction.

Let us see. Well, if this be true, why do the laws of every State in the South contain prohibitory clauses concerning the intermarriage of the two races, when it is an open secret that *unholy alliances* are being made and have been for a century, between whites and blacks in the South? *In this instance the mulatto girl of unchastity takes precedence of all other women.* She sways the wonted influence of her class, too. If the foregoing is true, why not abrogate those laws? That they are in defiance of "the eternal laws of nature's God" even the Athenians would admit. Suppose the constitutional laws of the land were executed in Tennessee, Alabama, Louisiana, and Mississippi as they are in Iowa, Minnesota, Michigan, and Maine, does any one believe they would "have nothing to do with race antipathies?" If there is any "Negro question" *it is in the South.* If this be so it is "a Southern question," for every body else is attending strictly to business. This question is like that of the first king of Israel, and is taking the same course. It was bred, born, and is now being cultivated in the South, though to this beast now and then is thrown a handful of straw by some one who immigrated to the South after that little coolness. *It is caste* or something more foul, if possible, because the question of birth and previous condition are involved. Again:

As to race antagonism, it might be said there is none in the South. The children of the two races delight to play together. The whites and blacks work and mingle in harmony.

We presume after a day's working together they then "mingle together," eh? And yet it is "a race question," but "not a Southern question!" Again:

The conflict lies along the line of political and social relations. There is against the African race an arbitrary prejudice with every Anglo-Saxon.

And yet there is "no fear of the pure racial type being lost; the Anglo-Saxon never amalgamates; the Negro abhors miscegenation; this is not a Southern question; there is no race antagonism in the South; the whites and blacks work and mingle together in harmony; the children of the two races delight to play together;" and still he says, "It's a race question," and

"the conflict lies along political and social lines!" Webster defines prejudice, "Prejudgment, unreasonableness, bias." His synonyms for arbitrary are, tyrannical, imperious, and despotic. Now, it would be an insult to say that the chancellor of our Church university is not an "Anglo-Saxon." Charles Lamb may have been a great sinner, but not because he formed an opinion of the Negro of his day that would be changed if he saw him to-day. Dr. Spence says:

Even Charles Lamb, who saw "benignity in the black man's countenance," and said he "admired and loved him," also said, "I would not like to make him my associate and share my means and good-nights with him . . . because he is black."

This was the worst quotation of all, and came near not making complete sense. No one thinks this author, who unfortunately fell into rough hands, intended to leave the impression that color is sufficient excuse for withholding benevolence or true gentlemanship. He saw the Negro in the dim twilight of yesterday. We see him in the meridian light of to-day. Again:

The honest Negro will vote forever with his own race, just as the honest white man will vote with his race. It is utterly impossible for a man to vote otherwise than with the interests of his own race.

That which cannot be done "otherwise" is not wrong when done. Therefore there is nothing wrong in the way the honest colored and honest white men in the South cast their votes. Where there is nothing wrong there can be no "conflict." But there is "a conflict along political lines" in the South between the whites and the blacks. Hence all who are engaged in this conflict are *dishonest*. Again:

They demand that their representatives in Church or State, regardless of qualification, shall be "black" instead of white.

If this were either universally true or a crime it would but exhibit another instance where the "honest Negro" and "honest white man" were alike. Again:

Neither amalgamation, nor colonization, nor transportation, nor federal election laws can settle this question.

Doubtless this, too, is another instance of prejudgment. It will be time enough to make such sweeping, positive statements when a fair trial of each and all of these shall have been made.

Taken in the order given, a little knowledge of arithmetic may help. To the first add the last and subtract the second and third, and the answer will be about seventy-five years. It is said :

In Egypt, a white Caucasian race of incomers did not disdain to mix its blood with the native Nigritic element, and the result was a type of man of fair general physique, with a capacity of skull not much below that of the modern European, and with great mental ability. The pyramids, the rock tombs of Thebes and Memphis, the temples of Luxor and Karnac, exist to show what a hybrid nation, half white and half Negro, could effect in architecture. In Egypt the Nigritic element was large and the physical type was considerably affected by it. In another Eastern country where white blood preponderated, a Nigritic race, "black-skinned and woolly-haired" (*Herod.*), has been gradually absorbed and assimilated, so that now no trace of it is left. The "black-faced" Colchians of Pindar are last in the modern inhabitants of Imeritia, who are a fine people of European features and form, noted for the beauty of their women, which is said to exceed that of the Circassians.

The Doctor says :

There are more than seven hundred and fifty thousand black men in the South holding the ballot who do not know the English alphabet. They have no more intelligent idea of the responsibilities of citizenship than a horse.

While it does not relieve or better this terrible state of affairs, yet there must be *two horses*, for there are just as many of the same class among the whites in the South. Again :

The enfranchisement of the Negroes without a probationary preparation was without a precedent and positively wicked.

Now, doubtless, there is not an individual in Tennessee more responsible as an individual for this than the author of these words. While all deprecate the mistakes made, what less could have been done with any show of statesmanship or humanity? What better protection could have been offered since "the laws and manner of administration have nothing to do with race antipathies?" If that was such a "wicked" thing, why persist in putting the ballot into the hand of the more ignorant foreigner, who will in the future give us *more trouble in one* than the Negro will in *twenty years*? Doing things only after precedent is as foolish, often, as refusing to without precedent is imprudent. The issuing of the Emancipation Proclamation was without precedent. We have given us the *remedy* :

Turn back the hands on the political clock, and start with "restriction" to Negro suffrage to an educational qualification.

Does he mean the hour-hand, the minute-hand, or *the black hand* "on the political clock?" The rats determined once to put a bell on a certain troublesome cat, but they did not. There is but *one* solution for the political phase of this question—the *Negro must cease voting the Republican ticket; he must vote the Democratic ticket*. This, however, "is utterly impossible" for an "honest Negro." "The conflict along social lines" may be settled by doing two things: wipe from every State constitution the prohibitory clauses to the intermarriage of the races, and pass a law that all "Anglo-Saxons" now having colored mistresses (*if there should happen to be any*) shall, if single, marry them (the preferred one if there should happen to be more than one), that they *be forced* either to cease their unholy alliances and support the fruits thereof or go to the penitentiary. When such attacks appear we feel as if there is an undercurrent that now and then finds vent through a higher strata; that after all the Negro is gaining intelligence, money, and respectability a little faster than the lower and middle class of whites in the South—there are now over one and one half million colored children in school—and for fear of "the survival of the fittest" *a stop must be put to it*. "What shall we do with the Negro?" Throw open the doors of your factories, machine-shops, trades, mercantile pursuits; fling wide the church and school-house doors; separate if you must, but open them. Every-where display this sign: "He that will not work shall not eat, but he that will work shall enjoy, unmolested, the fruits of his doings." Do this and soon the Negro's brain will be cultivated, his heart will be made white as his teeth, he'll put money in his purse, and then "his change" will come: the objectionable pigment of his skin will become evanescent, his skull be rounded, and "wool" and "ivory" will be as valuable in this country as they now are in England and Africa, and hence will become as desirable commodities in the marts of the Christian civilization of this country as they are now in the marts of the mercantile world.

L. M. Hazard

EDITORIAL NOTES AND DISCUSSIONS.

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OPINION.
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THE ORDER OF ARRANGEMENT of the twenty-seven books of the New Testament is a suggestive study. One sees at once that the chronological order of the composition of the books has not been observed, and that the New Testament, made up according to the dates of the books, would have only an obscure meaning and no explanation. The proof is indisputable that several of the epistles were prepared before the gospels—that is, reduced to literary documents, but they would have been ambiguous without the gospels upon which they were based. The epistles are expositions of the historic facts of Christ's ministry, and could not have been written had not the gospel data been in circulation, and received as freely and as authoritatively as the written testimonies of the Church to the facts and teachings of the Lord Jesus Christ. The data of the gospels were preached long before they were committed to writing; and Paul elaborated, not the evangelists' records, but the public preaching of the servants of the Lord. In time these facts and teachings assumed the literary form, and in the settlement of the canon naturally occupied the primary position. Following the gospels is the Acts, or brief history of the doings of the apostles, chiefly of Peter and Paul, and connecting the gospels, of which it forms a part, with the epistles. In the historical books we find biography, the origin of Christianity, the method of Church propagandism, and the essential doctrines of the new religion. They are written in a plain, easy style, without rhetoric, because the truth requires no embellishment; without logic, because there is nothing to prove. The evangelists are unequaled as historical writers; Herodotus, Xenophon, Josephus, Gibbon, Macaulay, and Prescott losing in comparison with them for simplicity of expression, condensation of statement, and fullness of meaning. Paul succeeds the simple biographers with his masterly discussion of the great doctrines that constitute the subject-matter of the Christian system, refuting Judaic and heretical objections to particular teachings, and in a philosophical way enforcing the truth beyond the power of answer or resistance.

To the department of the New Testament belong also the less important epistles of other writers, all succeeding the historical gospels. Very fitting is it that the Apocalypse of John, or the prophetic revelation of the future history of the Church, should occupy the closing place in the canon, for it belongs nowhere else. It could not precede the gospels or the epistles, or be wedged in between the gospels and epistles. In studying the arrangement we are immediately impressed that it observes a natural order, and that any other would be open to criticism, and, indeed, could not be approved. We are also impressed that the order represents

the regular stages of development in the history of Christianity, and that it could unfold in no other order. First, its principles or teachings must be announced; second, the discussion and elaboration of principles must follow; third, the probabilities of future success must have consideration. Any other order would be unnatural, if not unintelligible. Remembering, however, that the books were not composed after this order, we naturally inquire how it happened that in arrangement the wisest order imaginable or possible was observed. Evidently it is not an accident, nor the result of strategy; but the result of the wisdom of Christian men, guided by the higher wisdom from above, which in this instance furnishes evidence of an inspiration that goes far to establish faith in the inspiration of the contents of the books themselves. For if the divine Spirit aided in the arrangement of the canon it is not improbable that he aided in the preparation of the documents that constitute the oracles of God.

THE STYLISTIC WORD OF THE APOSTLE PETER in his two epistles is *ἅγιος*, or "holy," used most frequently as an adjective in qualification of any truth, duty, purpose, conduct, or character. It is the same word whether applied to men, or a commandment, or a mountain, evidently conveying the same idea of consecration to high functions or of the actual or metaphorical possession of inherent spiritual beauty and perfection. He speaks of holy prophets, a holy priesthood, holy men, holy women, a holy nation, implying an unsinning priesthood and nation, as he also writes of the holy mount and the holy commandment, intending that its use in all lower senses shall be interpreted by its genuine meaning in the higher. The question that the appearance of the word in these epistles suggests is, what Peter meant by it. He certainly did not employ it in an easy, thoughtless way, nor is it clear to many that he intended to enforce what in ecclesiastical language is known as the doctrine of holiness. An adjective rarely has the force of a noun, though in these instances the word "holy" describes the constituents or conditions of right character in the priesthood and in the nation. When he characterizes men and women as "holy," he pronounces in favor of exalted spiritual attainments, and intimates that holiness is the sequel of salvation. Peter himself is not generally accepted as the representative of "holy men," for until his re-baptism at Pentecost he was an uncertain saint, with liabilities to relapses, and was on the whole a disappointment as an apostle. He needed the discipline of the Master, and conquered at last only because he submitted to the all-sufficient grace of his Lord. In the after-period, or the newer pentecostal life upon which he entered, he displayed ample courage, fidelity to every duty, and a compact faith in the emergencies of persecution and misapprehension. Still, holiness as a specific virtue is not conspicuous in his heroic career, nor does his saintliness rival that of St. John. That he should in his epistles, the one to "strangers," and the other "to them that have obtained like precious faith," declare for a holy generation, was doubtless the result of his chastened experience, the manifestations of which were luminous in acts of devotion to the divine cause, but less

evident in a holy life than in holy teaching. Whatever may be inferred from his writings, it is evident that Peter is not didactic or philosophic in his allusions to holiness; indeed, he does not set it forth doctrinally at all, but in the most practical and winning way imaginable. He takes it for granted that the religion of the Master in its work on character must result in holiness, and so he applies the word to all classes in the Church. Men must be holy; women must be holy; the priesthood must be holy; the nation must be holy. Thus it is seen that without technically defining the word, or expounding it by illustration, or magnifying it by direct statement, he is broad in his teaching, and calls the entire Church to a higher than an ordinary level of life. In this respect he is as broad as the Gospel, and by giving such prominence to a single doctrine in both epistles unwittingly but conclusively vindicates his authorship of both, as well as exhibits the true mark of his apostleship. Peter is, therefore, an authority on holiness.

THE RECOVERY OF THE SCRIPTURAL DOCTRINE of the priesthood of the laity from its burial during the mediæval period was largely due to the Reformation of the sixteenth century. The wide and hostile gulf between the ministry and the people was bridged, if not closed, by that regenerating ecclesiastical movement, and probably will never be re-opened. Measured by any rule of gain or loss, it has resulted in the emancipation of the Church from a sacerdotalism as oppressive of spiritual life as it was burdensome upon those who assumed responsibility for its maintenance. While there was no invasion of the rights or functions of the ministry, there was a recognition of the priestly attitude of the laic class, and their elevation to a participation in all the fundamental endowments of religion. The failure to distinguish between ecclesiasticism *in re* and religion as the substance of all things was the occasion of the separation between the two constituencies of the Church, and led to all the inquisitorial and iniquitous schemes of hierarchical propagandism. The lesson of the Reformation emphasized the distinction between religious organization and religious life, and made clear that the former should be subsidiary to the latter. Clericalism in its organic form lost prestige, while laicism was born into the fellowship of equal rights with the ministry. Protestantism was at once the proclamation of the freedom of the laity from the bondage of the clergy, and the union of the laity and clergy at the altar on terms of indistinguishable rights. The ministry lost nothing; the laity gained every thing. The ministry possess every inherent power, exercise every charismal gift, and receive every spiritual equipment necessary to efficient fulfillment of their purpose. Laymen now, as never before, are integers in our calculation of the world's best and progressive forces. If their official duties are mostly temporal they are of a scriptural cast, and a full discharge of them will make much for spiritual progress and the development of the life of the Church. If they are equal in spiritual living and doing to the ministry, they but rise to that elevation of privilege which belongs to all men; and if perchance they should at any time excel the

ministry in sacrifice and holiness, the world would all the sooner swing on its axis nearer to the throne of God. Historic was the day when they were admitted into the government of the Church, not merely as a balance-wheel in ecclesiastical life, but as a splendid originating force in legislation and religious order. To the laymen we give the word of welcome to the rights of the priesthood, and plead for their larger participation in the functions of a pure ecclesiasticism.

IF THE PHILOSOPHER HAS THE RIGHT TO INVESTIGATE the theologian and pronounce judgment upon his dogmas, the theologian has the right to question the philosopher and determine whether his system is in accordance with truth or the principles of a sound morality. Philosophy is kindred to theology, inasmuch as both pursue the same problems, and inquire for a solution of the same mysteries. A difference of method for the ascertainment of truth is allowable to each, but a contradictory result will be fatal either to the one or the other. It is almost certain that, whatever the method it has adopted in the prosecution of its tasks, modern philosophy is marching away from substantive conclusions, and blindly nearing a peril from which, except by its own reverse action, it cannot escape. Philosophy, whether empirical or idealistic, has usually shipwrecked itself; and, steering in these days toward idealism, it is in the same danger now. Idealism, old or new, is inconsistent with a sound philosophy, and incompatible with Christianity. Whatever the explanation or definition of the terms used, or however modified the old doctrine, even though it conform to recent researches, idealism in its final analysis implies the non-reality of the non-ego, or the universe. It is unquestionably true that the meaning of things can best be understood by a reference to the Power that made them; but it is not true, either theoretically or absolutely, that the existence of things is so involved in the divine Intelligence as to lose their absolute objective reality. Time is not an adjective or adverb, but a *noun*; space is a material fact; and it is a confused and reckless philosophy that casts a shadow of doubt upon either. The distinctions between subject and object, mind and matter, thought and thing, are imperative, and must be maintained at all cost; or the non-ego will evaporate into the ego, and reality will be a word without an illustration in the physical realm. If idealism must be accepted as the final philosophy, as the majority of German critics hold, we must revise our vocabulary, change our theories of life, transform our doctrines of religion, and re-cast the whole machinery of thought and language, for none of it is suited to any type of the new philosophy. The idealist must know that his theory unsettles the foundations of certitude, the validity of knowledge, and the facts of religion. Though he reject the traditional system of Berkeley, Spinoza, and Hegel, he cannot escape the errors that attached to the old exploded systems of his predecessors. The doctrine of incarnation is without standing-room in any theory of idealism, whether modern or ancient. The fall of man can have no place in a philosophy which obscures the non-ego into unrecognition. An historic atonement is without

meaning, a resurrection without substance, and redemption without reality in a philosophy that refers all things to the intelligence that made them, and in spirit identifies them with the transcendent Intelligence. The single outcome of the theory is a universal intelligence, or God so called; but this is pantheism, and pantheism is at variance with Christianity.

THE WORD "INSPIRATION," INSEPARABLE FROM ANY TRUE CONCEPTION of the Scriptures, is not current in the circles of German criticism. Whatever may be the cause of its decadence, it is no longer employed to indicate the character of the sacred writings, and is regarded as wholly unnecessary in the literary study or the interpretation of the biblical books. It is strange that so fundamental a word should be so generally abandoned and so small an estimate placed upon its importance. German critics do not define the word; they have only the vaguest idea of its doctrinal character and importance; and the assumption that the Bible as a whole is inspired, or possesses a supernatural content, is repudiated by them with contemptuous expressions of unfaith and derision. Professor Socin, of Leipsic, says, "*The question of inspiration does not exist for me.*" Inspiration, as a fact or a doctrine, does not exist for the critic, and he has no use for it in his philological and historical work. If, therefore, the inspirational element of the Scriptures is excepted from all examination; more, if the Scriptures may be understood in all their bearings upon events without any recourse to the influence of the supernatural, the only thing to do is to discard the supernatural factor and assign the so-called miraculous events to the realm of mythology. Hence it has happened as a logical result that the German critic is indisposed to accept any part of the sacred record that is not verifiable either in an historical, grammatical, or literary way. The fact is, the Bible is to him a contradiction, containing mixed elements of truth and error, history and legend; and he feels it to be a duty to separate them and accept only those portions that satisfy his intelligence. This extreme view is a reaction from the rigid verbal theory of inspiration that for centuries dominated the theology of the Christian Church; but it is without justification. At a bound the critic went from the inspiration of every letter of the Scriptures to no inspiration at all, opening the way for the admission of myths, legends, and superstitions into the sacred page. It is easy to see that, inspiration set aside, the Bible must be understood as containing myths as well as truths. The conflict of criticism is, therefore, between the mythical and the supernatural. Nor is the situation at all relieved by the statement that the Bible, in a literary aspect, is uninspired, but in a religious sense is altogether inspired. The separating lines between the literary and the religious are too indistinct to warrant such a discrimination. The biblical literature is as much the product of inspiration as the biblical religion. Isaiah was not both inspired and uninspired when he wrote his prophecy. The question of inspiration exists for the Christian Church, it exists for the theologian, it exists for the Christian scholar, it exists for man, or the Bible is not from God.

CURRENT DISCUSSIONS.

THE THEOLOGY OF THE NEW TESTAMENT.

WRITING of the New Testament, Ewald, the critical scholar, said, "In this little book is contained all the wisdom of the world." Among those who have indulged in a rationalistic interpretation of its contents, or misjudged its historical origin, or eliminated the supernatural element that characterizes its bodily proportions, perhaps few will take exception to the mature judgment of its real worth as expressed by one of the foremost thinkers of the present century. Admitting that concurrent opinion attributes profound wisdom to these divine oracles, it is necessary exegetically, historically, and with spiritual-mindedness to study them in order to apprehend their superior significance, and discover their relation to intellectual development, together with what is implied in the religious education of the race. Our inquiry, of course, does not relate to the single testimony of a single writer; it must include the spirit of the whole, or the combined and harmonious revelations and doctrines that may be found from the first Gospel to the Apocalypse.

While the word "theology" does not strictly or etymologically apply to these gospel teachings, we use it in the broad and accepted sense of including the entire categories of Christianity, and of implying that to a certain degree and within certain limitations there is a system, or the germs of a system, of doctrine in the New Testament which the Church, by careful elaboration, has perfected in dogmatic form, and has constituted the standard of belief among Christians. It is at this point, however, that the Christian inquirer is embarrassed; for as he investigates the little volume and the systematic theologies of the churches that seem to have emerged from it he discovers between them differences in thought, variations in expression, and methods of exegetical interpretation that cannot be explained by the usual statement that theology is merely an amplification of the New Testament, and therefore must be allowed some liberty in its presentation. It would be untrue to charge that in the exercise of its liberty theology has feloniously or even consciously departed from the truths of the New Testament, and introduced a system of thought or of faith without foundation in the divine revelation; but it is true to hold that in many respects it has erred in its exegesis, in its construction of apostolic ideas, in its understanding of ecclesiastical history, and in its ever-present and ever-executing purpose to employ sacred truth in behalf of its tenets and presuppositions. No one will claim that there is perfect unity or agreement between the New Testament writers and the historic schools of theology; yet an approach to harmony is desirable, if it is not absolutely necessary, to the stability and influence of theology as a science, and the ever-widening reverence and authority of the New Testament as containing the wisdom of God.

The so-called "higher criticism" demands reconstruction of the bibli-

cal literature; but there are no indications of any tendency on the part of the Christian Church to comply with the demand. What is most emphatically needed is a reconstruction of the crystallized theology of the Christian Church, which in all ages of progress has steadily refused to conform to new ideas or to new forms of culture.

As to "higher criticism" we are *conservative*; as to theology, we are *progressive*: insisting that the work of modification, elimination, reduction, and reconstruction cannot begin too soon, and that a return to the simplicities of the New Testament is the demand of the age. We have not expressed this view with the fear or the hope that it will prove a *casus belli* with the theologians, for we hold them in the highest respect, and object, not to their work, but to the inherited restrictions imposed upon them.

It is significant of the direful effect of higher criticism that, in Germany especially, the study of theology is considered of little importance, and has been abandoned by many theologues in the universities as unnecessary to the ministerial calling. In Scotland, likewise, but for a different reason, systematic theology has lost its hold upon young men, and is not considered an indispensable qualification to their success. The explanation lies in the fact that theology, in its drift from the spirit of the New Testament, has preferred speculation to truth, and magnified its principles and criticisms at the expense of the Gospel.

We assume that the New Testament is a theological work, containing the germs and forms of so-called dogmatic Christianity; but we do not assume that beyond the essentials of the divine system of religion in Jesus Christ the credal deliverances of the schools have any warrant in the solidarity of the Gospel. We assume the validity of exegetical theology because, with the masterly text of Westcott and Hort, it is possible to extract the divine idea from the sayings of the Master and his apostles. We assume that historical theology finds its basis in the history of the Church, and that practical theology justifies itself by the warrants of the gospel writers. When we invade systematic theology we pause in our assumptions, and are compelled to hold that from some view-points it has been, if it is not now, the bane of the Christian Church. As we are likely to be misunderstood in this statement we make it plainer by saying that while there is an unsystematic theology in the New Testament there is outside, not independent of it, a systematized theology which reason opposes, and which refutes itself by its self-contradiction and a manifest powerlessness to save the world. We *make* systematic theologies to order out of New Testament phenomena, just as we make, though not so successfully, the sciences of botany, geology, and chemistry according to our observations or knowledge of the data of nature; and therefore they are human systems in the one case quite as much as in the other. Schleiermacher divides theology into historical, philosophical, and practical, but the limitations of this division are self-evident. Marheineke is entirely too philosophical in his discussions, obscuring the truths he aims to elucidate. Schmid constructs theology out of the individual conceptions of

James, Peter, Paul, and John; but by so doing he reduces it to a human level, the very thing to be avoided. What shall we say of Calvin, Arminius, Hodge, and all schemers with the biblical truths? Evidently systematic theology has its uses, but it has too long been accepted as a substitute for the theology of the apostles, back to which we wish to conduct our readers.

In dealing with New Testament theology, it occurs to us that all that is required is that it be considered, not as a dogmatic, but a literary, question; not as an inquiry into the details of particular doctrines, but into the essential points of the divine system of religion. For, while we do not observe a distinct and individualistic system of truths in the volume, we do discover a system of religion, without which the sacred books would be comparatively worthless, or valued only for their reminiscences of a past period and of a past glory. In following the growth of the gospel religion one will be impressed that it had its origin in the Master himself, who, besides at intervals teaching the multitudes and the Pharisees, leaving with them great truths either as symbols or the common language of the sects, undertook to train the twelve for apostleship, and for teachers in Israel of the signification of the new system. Both in the general or more public deliverances of the Master, and in those private instructions which he imparted to the disciples when alone with them, may be found the germs of Christianity, or all the essential truths of the Christian dispensation. Having committed these truths to trained men, and endowing them after his ascension with spiritual gifts, it is not surprising that they represented the main doctrines in their individualistic aspects, and so emphasized them in the religious economy to which they belonged. More than any other privileged disciple, John was liberalistic in his interpretations of these teachings, the synoptics confining themselves to their historical forms, while Paul, brought later into the kingdom, forcefully and logically dogmatized on what he received, giving to Christianity an affirmative character which the calm biographies of the evangelists failed to impart. Dr. Augustus Strong declares that theology has its ground in the organizing instinct of the human mind, which accounts for the theological systems of the schools and churches from Origen to the present time. The tendency of the mind is to classify, arrange, develop, and systematize the facts or data it discovers; but it was fortunate that the New Testament truths, though in the hands of such men as John and Paul, were not framed into a fixed and rigid system, but were left, much as they were delivered, unclassified, and yet prominent enough to be observed and appreciated. While, therefore, there is an approach to a system of theology in the ideals of John and Paul, there are only the elements of the system in the oracles themselves. The investigator is also likely to ascertain if the theology of the apostles and evangelists is progressive in its character, being led to this inquiry by the fact that the Old Testament is particularly progressive in its monotheism, prophetism, Messiahism, and eschatological revelations. He will soon learn that while some doctrines are expanded in the New Testament, as John expands the divinity of Christ and Paul

his Messiahship, there is no such gradation in knowledge of truth through the books of the New Testament as there is manifestly in the books of the Old Testament. Christian doctrine does not grow with gospel and epistle. Incarnation has full development in one evangelist, and a charming repetition in another. The development of doctrine in the New Testament is not in the form of new revelations of truth, but rather as an elaboration of antecedent teaching by the Master. Epistle may make clearer what the Gospel foreshadows; but the gospel teaching, first verbal, then written, is the revelation, and the epistolary form is but its development. Keeping in mind the distinction between revelation and development of revelation we have an explanation of the New Testament structure both plausible and satisfactory.

Finding theological germs, forms, and teachings in the New Testament, the next matter of moment is the homogeneity of the entire structure considered as theological literature. Is there complete unity in the religious ideas of the New Testament? Is there but one system of religion, but one theological spirit, but one truth-germ in this book? The question gains in importance from the position of the Tübingen school of thinkers, who held, and whose successors still hold, that there are in it several varying types of Christianity, and that it is impossible to unite them even as to fundamental truths. Have we several Christianities, or only one? We cannot judge of the New Testament as we can of other books which have for their author one person, who has a definite end in view; for it is composed of several authors, with varying individualities, writing of Christ from different view-points, and every one urging the Christian religion with an individual argument. Under these circumstances it is possible that an apparent disagreement might arise among the writers as to what, in the absence of the Master, constitutes the essentials of religion, and they might differ in their emphasis of its chief characteristics, as James certainly differs with Paul. Certainly one is impressed in reading the synoptics by the powerful personality of the great Teacher; but in reading Peter's epistles one is led to consider the didactic objects of truth. Also, one discovers in the fourth gospel that idealism is pre-eminent, while in Paul the restrained tendency to systematic dogmatics is all-powerful. From these different writers we might be led to various conclusions respecting Christianity, the synoptics giving us the historical view, John the ideal interpretation of Christ, Paul the dogmatic presentation of Messiahship, James the practical theology of the ancient Church, and Peter some most instructive lessons as to the sources of the religious life. With all these differences, however, we should not be warranted in concluding against the homogeneity of New Testament teaching, or that there are several types of religion enforced by its writers.

Baur, however, contended with persistent energy that between the Petrine and Pauline conceptions of Christianity there were ineradicable differences: Peter representing the strictly Jewish party, while Paul, breaking away from the obnoxious pharisaism of Christ's time, adopted a broad platform of religious principles, and included the Gentile world in

the provisions of the divine scheme. According to this theory, Paul certainly gains by contrast with Peter; for the latter, even if truer to the original instructions of the Master, appears narrow, exclusive, and undeveloped by the very religion he would teach, while the former appears broad, generous, philanthropic, and humane. The point of the Tübingen school is, that though Paul furnishes a broader religion than Peter he departed from the Master's policy respecting his religion, and substituted one of his own, which by evolution or otherwise has become the accepted Christianity of the ages. It is claimed, therefore, that Pauline Christianity is not a development of original Christianity, but an individual perversion of the divine plan and policy. We have, therefore, two distinct and irreconcilable types of Christianity in the New Testament, the evidence being chiefly drawn from the Acts and from the fourth gospel, the latter written as a mediating message to the parties in antagonism. The present Heidelberg school, regulated more or less by the Tübingen tendency, has modified it sufficiently to put in doubt the assumption of irreconcilable differences between the Petrine and Pauline parties of the period. Professor Holsten affirms that Paul (Gal. i, 18, 1 Cor. xv, 3) was indebted to Peter for some of his ideas; but, more original and far-seeing he went beyond his instructor, who afterward relapsed into his inherited Judaism, creating an almost fatal difference between them in their views of Christ's redemptive system. It had been a natural result had two distinct types of religion developed from these individual differences; and, according to the New Testament documents, two parties representing these antagonisms actually appeared, and entailed upon the Christian Church two conflicting forms of Christianity. Even Holsten concedes that the alleged differences between Peter and Paul were considerably softened subsequently, but were never obliterated. Professor Wendt, more conservative and even more penetrating, discovers in the relations of the two apostles no such positive antagonism as is declared by the Tübingen school; but he says there existed different types of apprehension of the truth, which, however, in no sense compromised the harmony or unity of their final views any more than the alleged differences between Paul and James furnish ground for believing that these two leaders were opposed to each other, and strove to introduce new types of Christianity. This, we believe, is as judicious an estimate of the whole case as can be presented, and it certainly solves the difficulty raised by the Tübingen school without accepting its explanation.

Without doubt, but with no selfish or ambitious ends in view, Paul and Peter somewhat differed in their conception of the Messianic purpose, Paul in every particular being broader, more general, more world-wide than Peter. With its loyalty to original ideas the Petrine tendency was toward Judaism; with its independence, the Pauline tendency was toward Hellenism, or, still more properly, toward the universalistic properties of the salvation scheme. As one was the enlargement of the other there could be no irreconcilable difference between them. Petrinism soon enough would have degenerated into Judaism; Paulinism was the expansion of the

divine scheme. Singularly, the old differences of the two alleged parties have perpetuated themselves in the existing ecclesiasticisms of the nineteenth century, Roman Catholicism representing the Petrine tendency, which has degenerated into superstition, and Protestantism the Pauline vigor, enthusiasm, and universality of the Christian scheme. In the one Peter is exalted as the first bishop of Rome, with his teachings perverted into absurdities; in the other Paul is honored as the chief apostle, whose teachings are far above those of the impulsive disciple who denied his Lord. The strife to-day between these contending sections of Christendom is as to the superiority of Peter or Paul; but it is a useless strife, it is an inexcusable strife, for the two harmonize perfectly in their final conceptions, and unite in proclaiming one Christianity to all the ages. Neither Peter nor Paul divided Christianity; but their followers, with materialized prejudices, divided it; the Tübingen school divides it; Roman Catholicism divides it. It is a unit, however, it being the same Christianity in John as in Matthew; it is the same Christianity in Mark as in the Apocalypse; it is the same Christianity in Peter and Paul and James, and all the apostles; the same system of truth, with its larger and varying developments as the larger men among them were given to see its divine proportions and efficiency.

In respect to the details of the doctrinal whole of the New Testament, it is pleasant not only to trace them in their unity but also in their manifoldness, specifying those fundamental ideas that differentiate it from all other systems of religion. Stade holds that it was the mission of the Jews to develop monotheism; but, as they failed in duty, Christ took up the idea and completed it, revealing God as the Father of mankind. Whether this is a true statement or not, certain it is that the New Testament is a revelation of the great doctrine of the fatherhood of God. The chief value of the New Testament, however, is its Christology, or the revelation of those truths which, originating with Christ, are vitally related to man's spiritual life, and a knowledge of which is essential to his eternal destiny. Around Christ as the Teacher may be grouped all the truths that are of importance to man; and it is only as the New Testament represents and transmits to us these truths, or this Christ-element of truth, that it is of more value than all other literature. The orthodox party in Germany, seeing that all other questions sink in abeyance in the presence of the Christocentric character of the New Testament, is diligently studying the Christ-forms of truth in order to ascertain the divine basis of religion. Few of them hold that the primary element of religion is inspiration or supernaturalism, but all of them agree, notwithstanding their varying views, that Christ is the way, the truth, and the life. Professor Herrmann says Christ is every thing in religion, and Professor Kaftan says that Christology is the central study in the universities.

The initial doctrine of Christianity is the incarnation of the Son of God, his birth in human form being reservedly narrated by Matthew and pictorially and graphically related by Luke. Baur, maddened in his criticisms because he failed to make an impression, discovered "dog-

matic intentions" in the evangelists, and held that all their doctrines were urged in the interest of a polemical issue. It is difficult to see a dogmatic intention in the doctrine of the incarnation. The first door of the New Testament is a miracle, but it opens to us the whole realm of the supernatural, into which if a man enter he shall live and not die. On the truthfulness of this great fact of incarnation hangs all subsequent teaching, for if the first be mythical, as Strauss affirmed, all other equally wonderful and mysterious facts may be mythical. Strauss was in error when he assumed, in explanation of the origin of the birth of Jesus from a virgin, that there was a wide-spread expectation that such a thing would occur, and when it was proclaimed that it had happened no one was startled, but all accepted the report without examination as genuine, and so it passed into history as a fact. Evidently, whatever expectations the prophecies may have inspired in earlier Israel concerning this matter, they were practically dead in the days of Joseph and Mary, and were scarcely revived by the event itself. That which emphasizes the birth of Jesus was not the expectation that it would occur, but that it was a fulfillment of the first promise (Gen. iii, 15), according to which he is the *woman's seed* who shall bruise the serpent's head. It passes without saying, that every human being is the seed of man and woman; but Jesus was humanly the *seed of woman alone*, partaking of human nature from the womanly side of the race, and of the divine nature from the Holy Spirit, the power of the Highest. With this teaching the Gospel opens, and it is the key to all that follows.

In point of rank, the question of the sinlessness of Jesus Christ is superior to every other except the incarnation, as upon its determination rests the fate of the system. It is impossible to concede sin, or any thing less than infinite purity and power, to Christ, and allow him the divine position to which John exalts him, or that the claim made by Paul for his Messiahship is impregnable. Ullmann, with his usual clearness of apprehension, holds that the sinlessness of Jesus is necessary to explain the existence of the Christian Church—a point of no small value in theology. Notwithstanding agreement among conservative theologians touching this radical claim, Professor Weiss is not the only one who holds unique if not fatal views respecting this doctrine. According to him, Christ was sinless and wrought miracles; but he was neither sinless nor wrought miracles because he was divine, but because in the one case the Holy Spirit was given to him without measure, and in the other angels assisted him. The source of his power was thus external to himself. That he wrought miracles did not prove him divine, because Moses and the apostles wrought them, and they were not divine. Notwithstanding this doubtful interpretation, Weiss proclaims the divinity of Jesus, declaring that he was the true Logos with sincere Petrine enthusiasm. In support of this great doctrine he relies upon John's gospel, in which he finds the highest conception of Christ, surpassing the masterly conceptions of Paul, who deals with another idea. John's gospel is, therefore, among theologians, the source, and furnishes the material for the doctrine of the divinity of our Lord Jesus Christ and

all the correlated doctrines of the system. With Paul the great doctrine is Christ's Messiahship, which is elaborated in discourse, epistle, conversation, and private admonition—indeed, with every opportunity afforded him. The doctrine itself is complex, involving incarnation, sinlessness, divinity, fulfilled prophecy, self-sacrifice, and the evolution of all the essentials of a divine soteriology. Hence Paul is the source of the great idea of Messiahship, with all the cognate teachings of atonement, justification by faith, and final redemption through the Son of God. It is a singular fact that Pfleiderer's conception of Paul has given color to the views of the negative critics of Christianity. He holds that Paul's conceptions prevailed every-where, and that Christianity is really the product of Paul. In this representation Christ disappears. Even the evangelists are made tributary to Paul. This is too high exaltation, but it shows the tendency of criticism. The eschatological department of religion is not without its representatives and heralds. Of all departments, however, this is the most neglected in Germany, not even the critics giving it any special attention, or formulating any conjectures or speculations respecting the laws and conditions of the spiritual world. In southern Germany, where a pietistic influence still lingers, and wherever Methodism has obtained a hearing, the solemn issues of the judgment are proclaimed, and the "last things" of the New Testament are considered. Among scholars, however, the subject of the future life is not examined scientifically or critically, and exerts no beneficent, deterrent, or holy influence upon the thought of Germany. Nevertheless, all the New Testament writers more or less indicate the things to come, Paul proclaiming the resurrection, Matthew portraying the judgment, and all warning sinners to flee from the wrath that is beyond. Peter, in particular, describes the conflagration of the world, and stands for those last things that, taken in connection with John's apocalyptic seal-openings and his further vision into the regions of the future, cause even sober men to be afraid and just men to shudder. In outline these are the sinewy elements of New Testament theology: strong enough to engage the reason, supernatural enough to entice faith, simple enough to win the love of childhood, and great enough to attract the inquiry of angels. We do not object to any of them; we accept them all, with all that they imply and import. Ben-Sira (Eccles. xxi, 19) says, "Doctrine unto fools is as fetters on the feet, and like manacles on the right hand;" but to him who is wise in the things of salvation they are the sources of strength, and, fully acquainted with them through a rich experience of their power in his life, he is "ready always to give an answer to every man that asketh [him] a reason of the hope that is in [him]." 1 Pet. iii, 15.

With this delineation of the essential truths of the New Testament it may seem superfluous to raise, for a single moment, the question of their origin or how they came to be taught at all, and especially in the form in which they appear. The appropriateness of the question arises from the standing assumption of negative critics, that the fourth gospel is neoplatonic, and that Paul is both rabbinical and Hellenistic, or pharisaic and

semi-philosophical, the meaning of which is that the chief documents of the New Testament are foreign in their sources, and not legitimately Christian or in affiliation with original Christianity. Pfleiderer, in his late work, undertakes to show that modern theology is based on the idealistic philosophies of Kant, Fichte, and Hegel; and in like manner he holds that some of the New Testament documents were based on the philosophies of Asia and Egypt. It is needless, at this late day, to examine at any length so superficial a charge; for the fourth gospel, according to Platonic scholars, is without a trace of philosophic influence, and the Pauline literature is so thoroughly in harmony with the historical reflections of the synoptists and the majestic unfoldings of John as to relieve it of all suspicion of alliance with forbidden foreignisms. While dogmatic Christianity may exhibit the scholarship of the philosophic element, and may be indebted for its forms to the prevailing types of philosophic thought, it is going beyond the facts to assume that the New Testament teachings, books, or system had an origin to any extent whatever in Platonism, Philoism, or the Alexandrine speculations of the period. Professor Schürer, viewing Christianity as springing in part from contemporaneous conditions of thought, and as an evolution and fulfillment of Old Testament ideas, fails somewhat to attribute to it that originality and power which is inherent in its supernaturalism. Neither history, philosophy, nor evolution will account for Christianity. In seeking an explanation of the variant literary styles, of the simple historical methods of one class and of the masterly logical developments of another class of New Testament writers, and of the special revelations each writer preferred to embody and emphasize, we find nothing adequate in the philosophic spirit or systems of the times; but on the contrary we do find the solution first in the marked and complex individuality of the writers themselves, and, second, in that supernatural influence which, joined to human culture, secured to the world the documentary credentials of the divine religion. The peculiarities of New Testament literature may safely be attributed to these two sources, not admitting the inherent tendency of truth to express itself in natural form.

In concluding, however, for the unphilosophic character of New Testament literature, we are far from implying that the truth it contains is unphilosophical, or that Christianity is, in the light of reason, unable to vindicate its claims to supernaturalism. Contrary to Heinze, Wundt, and Baumann, we hold that divine truth has a philosophical basis, and is open to pure demonstration. The theology of the New Testament is largely a theology of facts which happened in an historical period and in an historical manner, and may be supported by the proofs peculiar to history. From these facts issue teachings as rational as the facts themselves, and quite as provable, though by a different method, in the one case as in the other. Christianity is not pantheism, but realism; and realism is as philosophical as pantheism. It is unnecessary, however, at this time to vindicate the philosophical basis of biblical teaching; but it is quite important to remember that while it is not of philosophic origin

it may appeal to the intelligent reason with all the confidence of philosophy itself.

Having exhibited the general characteristics of New Testament theology, showing the variations and agreements of its several writers with the evident unity that pervades the whole, it is pertinent to inquire if the Church should not rest its faith more in its simple forms than in the complex systems of dogmaticians or the contradictory creeds of the ancient schools of thought? If it is not less dogma that is needed, we have misread the signs of the times. Even allowing the conspicuous services of the self-absorbed theologians, it is time to exalt the still broader sources of the evangelists and apostles in furnishing the material for our theology, and possibly in furnishing theology itself. Our plea is for the New Testament—that it may be restored to its rightful place in history, in ecclesiastical institutions, and in the wide realm of theology; that it may regulate thought, faith, and the Christian life; that it may pronounce what is true and what is false in belief, and what pertains to religion and what is beyond it; that it may be studied from the original text with unbiased mind and guide the student into truth; and that from it, as a completed revelation of divine purposes, and as the source of divine ideas, such as appertain to human development, may issue those individual theologies which, however they may differ with those of the dogmaticians, shall enlarge the intellectual vision and give culture to the spiritual life of those who deem truth of more importance than its form, and religion of more value than the ritualism of ecclesiastics or the inheritance of iron-cladism from the ages past.

SOCIOLOGICAL CHRISTIANITY A NECESSITY.

PHYSIOLOGICALLY considered, human society is an organic naturalistic product, with varying impulses, ambitions, manifestations, and ends. In all stages of its development it has preserved its essential characteristics, and exhibited an irresistible tendency to progress or change from old to new conditions, and an evolution into grander, broader, and more tolerant and adaptable forms. In all ages, among all peoples, and under the most diverse conditions and influences, its history has been substantially the same; that is, it has operated with the same instincts, observed the same order of manifestation, with the same sources of corruption and decline, and the same energy and enthusiasm in its final expression. In this respect barbarism and civilization are alike, with the difference that in the former the propelling forces have stagnated, while in the latter they have accomplished their purpose. Whether Draper's physiological hypothesis of the development of civilization through the various periods of childhood, youth, age, and decline be demonstrable or not, certain it is that it has seemed to obey the same inclinations, and to repeat itself under circumstances the most unlike and the most antagonistic. According to this general principle of history society takes the form of a unit, every age appearing to be linked with all that precedes, and transmitting its im-

pulses and influences, or example, to all the ages to come. However, the unity of history or of society does not imply either a unity of character or a unity of achievement. As every age has its resemblances to all ages, so it maintains certain inalienable differences of character, duties, and resources, an understanding of which is necessary to a correct interpretation of its history. It is the merest fiction to teach, according to Mr. Gladstone and Mr. Mulford, that society is a *person*, with indicated responsibilities and prerogatives; for, though consisting of persons, it in no sense maintains the rights or the belongings of an individual, and cannot be treated as such at the bar of history or reason. Setting aside this abstraction, we deal with society as an organized movement, somewhat complex in its parts, but very definite in its purposes and in the methods of their attainment.

Historically studied, society appears always to have expressed its judgments, beliefs, aspirations, and intuitions in certain institutions or forms, as recognizable among savage tribes as among the most enlightened nations on the earth. Every-where and always the family institution, whether monogamous, polygamous, or polyandrous, has existed and exists as a fundamental fact which the most ferocious barbarism has not extinguished nor the most refined civilization too highly exalted or too carefully protected. Among all peoples political institutions, such as civil government of some sort, laws, conditions, and duties of citizenship, powers and privileges of the governing bodies or classes, have ever existed as indispensable to general security, political coherency, and national prestige. Equally true is it that the economic spirit, resulting in occupations, has dominated the active life of all tribes, peoples, and tongues. Quite as distinct as any of the foregoing factors in social phenomena has been, even among the most obscure and undeveloped as among the more delicately trained nations, the ethical or religious tendency, resulting sometimes in superstition the grossest, sometimes in fanaticism the wildest, but in the more advanced peoples resulting in creeds, ministries, churches, and a wide-spreading recognition of religious obligations and relationship to God. Whatever the condition, whatever the opportunities of a people, inevitably and as if under a law of providential origin these institutions have always, with more or less vitality, appeared, and continue to exist in spite of the adverse and destructive forces within their sphere. The family, government, industry, and religion are the four words that represent society as it has been, as it is, and as it will be, for society cannot exist without them, and tends by its inherent and conserving energies, as well as by its reactionary elements, to produce them.

Having now discovered the crystalline texture of society, or the inevitability of its forms and institutions, it might seem an easy task to point out the agencies for its enlargement and purification, for they must be adapted to these fourfold conditions and results; and truly, if there were no obstacles in the way, the problem would not be difficult. It would be delightful to sit down and devise ways and means for the propagation of the essentials of civilization, to provide for ideal homes, to reform and perpetuate good government, to regulate and sanctify the industrial interests of the commonwealth,

and to secure for time to come the reign of the true religion in the hearts of men, provided there were no wastes to check, no frictions to overcome, no obstinately perverse conditions to remove, and no hinderances whatever to the prosecution of our ideal. In these splendid calculations for building up society we must pause long enough to consider whether there is the possibility of interruption, and from what source obstacles may arise. Notwithstanding the fourfold certainties of society, we must not be oblivious of the fact that it also produces a vast train of infirmities, loads itself with incumbrances, and by its own reverse action impedes its progress toward an ideal. To catalogue these infirmities would require a volume, but we discover their nature and power in such constituencies as crime, heredity, poverty, idleness, oppression, intemperance, insanity, selfishness, disease, sedition, ignorance, and suffering. Is it possible, we may ask, that society, with irresistible tendencies to family life, civil government, broad industry, and a high religion, also possesses an equally powerful tendency to the evils that would countervail its functions? It strikes us as unexplainable that in the evolution of the social conditions of man there should appear those forces that would subvert the design of his development, check the aims of society, and resist the plans of Providence. Especially is our wonder increased when we learn that the social machine actually produces the forces that undermine the fourfold institutions it always conserves. Does it build up only to tear down? Is the family an inalienable factor of social life? If so, why should the family breed the disorders that destroy it? Why is divorce ever regarded as a possibility?

- Why should social science produce marriage *and* divorce—two incompatible social states? Is not political government a necessary condition of society? Yet the machine produces sedition, revolution, tyranny, despotism, anarchy. Is not the industrial spirit vital to prosperity? Trades, business, occupations, inventions are as common to the social condition as water and air are to the earth; yet socialism, keen and relentless competition, oppression of the poor, pride of the rich, and an inequality of classes that degrades, enslaves, and extinguishes manhood are as common as the miasmatic disorders of African jungles. Who can explain these twin products? As respects the ethical and religious tendency, it produces superstition, fanaticism, sectarianism, bigotry, inquisitorial pangs, indulgences, absolutions, wretched theologies, and a putrescent load of traditions, fables, and teachings, as easily as it produces the law of God and the merciful plans of the Saviour.

Taking society as it is, with power to originate its destruction, and ever multiplying its infirmities without alleviation or remedy, it is more than a mystery. It evokes the most considerate inquiry as to its nature, its constitutional diathesis, its inherited bias, its proclivities to evil and good; and especially does it suggest an inquiry into its origin, whether it is resting on a right basis, and whether it possesses the power of recuperation or the power of adequate recovery to an ideal. History speaks with no uncertain voice of the infirmities of the social structure, of collapses of governments, religions, and nations from inherent corruption, and of the

inability of society to correct its evils. As a natural organism or the product of the instincts of human beings, it has been on trial long enough. For relief from its infirmities it has resorted to naturalistic remedies, but always without avail. In other words, it has sought to restore itself by the very means that destroyed it.

The world has tried pagan sociology long enough. Neither by Plato and Socrates, nor by Seneca and Marcus Aurelius, has the race advanced beyond the boundary lines of its infirmities or overcome the friction of its activities. Under the influence of pagan philosophy social degeneracy ensued, and the mighty civil structures of Greece and Rome perished. Equally futile in modern times have been the naturalistic theories of reformers, socialists, and economic teachers, all of whom, in their short-sightedness, have failed to apprehend the situation and provided inadequately for its improvement. Wise and learned they may have been, but society has reveled in corruption while they proclaimed their theories. Treatises on political economy, lectures on social science, criticisms on social laws and phenomena, have not availed to check impending ruin nor to limit the range of destructive tendencies in the natural system of things. We might as well abandon John Stuart Mill, Hegel, Jevons, Bastiat, Malthus, Buckle, Adam Smith, Spencer, Schmoller, Roscher, Ricardo, Fawcett, Bonamy Price, Tolstoi, Henry George, and Edward Bellamy; for, while they expose the accumulated errors of the social condition and enounce facts, laws, and principles necessary to progress, they settle nothing, they check nothing, they do not save society from disintegration. We need to know just what these political economists teach; we need to observe all the laws of nature, brotherhood, trade, and international sympathy they proclaim; we need to adopt many of their suggestions in order to strengthen the fourfold institutions of society; we need to build up the social structure with due regard to these naturalistic principles and processes; but it is patent that they provide in no way for the reduction of the frictions of the social state, and leave it as helpless as they found it. The explanation of the failure of the political economist is not in his want of wisdom, but in his naturalistic conception of society and in his theory of the adequacy of naturalistic forces and processes for its preservation and restoration. He needs to learn a new lesson without forgetting the old.

The more violent methods of reform proposed by anarchist and socialist, which, instead of conserving, disrupt the bonds of life and offer for the substantial elements overthrown nothing of any value, are the products of the naturalistic conception of society; that is to say, presuming that the social structure is a natural condition, the theorist insists that improvement, repairs, modification, or temporary suspension of its ordinary functions must be by naturalistic methods, whether orderly or revolutionary, slowly or suddenly. He does not imagine that his theory or conception is an error, and, therefore, does not perceive that his methods are inefficient and unsatisfactory. He may accomplish something by a resort to dynamite, gunpowder, the dagger; he may inaugurate seditions, discontent, tumult; he may liberate legislation from tyranny and public

sentiment from heartlessness; he may increase wages and flood the country with worthless money; he also may revolutionize existing customs, opinions, laws, and prerogatives, and claim that his aims have been gained; but in the end it will be observed that he has not changed the spirit of the race, the selfishness of man, or the naturalistic ideas, methods, and principles that existed prior to his high-handed revenge on civil institutions. As the philosophic reformer failed to introduce a new state of things, so the radical anarchical reformer has failed to establish civic institutions on stronger foundations or to secure greater and more enduring liberties for the masses or the individual.

In this crisis, with evident helplessness in all naturalistic schemes, with failure in philosophy, science, evolutionary agencies, anarchism, socialism, and all the heterodox theories of brain-disturbed agitators, we must look to another source for right ideas, true conceptions, and the best methods and instruments of reform and progress. Is there any other sociology than that of Spencer, Malthus, Bellamy, and the Haymarket bomb-throwers? Who shall teach us the more excellent way? Fortunately—aye, providentially—the sociology of the New Testament is at hand, and is now offered as a substitute for all theories, maxims, suggestions, and fundamental political principles that have been in operation as naturalistic social principles from the beginning of time, but without efficacy in extinguishing the blemishes and infirmities of civilization. The remedy proposed is not a new one, nor do we announce it as though it were a recent discovery, for the New Testament has been open to the ages with its instructions on this subject. It is lamentable, however, that of all its teachings respecting man none have been so neglected or misunderstood as its sociological suggestions and principles. Theologians have been so absorbed with systems of theology, exegetes have lingered so patiently over the grammatical text, and the Christian Church have considered the religious spirit as so pre-eminent that the study of the ethical relations of social life and of the interpretation that belongs to the humanitarian conflict with its own drawbacks have been practically ignored, so that New Testament sociology is an unexplored field. Yet it is as distinct a sphere of study, with as definitive laws and teachings, and intended under Providence to be developed and applied, as the apparently richer field of exegesis or the broader realm of theology.

It is a striking illustration of the fatuity of the human intellect in dealing with great problems that in its incipient struggles to understand them it usually misunderstands them, and perverts them into errors or fallacious theories. A most noted example is the misinterpretation of the incidental communistic practice of the apostles, which was not intended as a model, or as a suggestion of the form of the social state. It was not repeated in their subsequent history, and did not modify the general teachings of Christianity on the subject. Thus liable to mistaken interpretation, it is necessary carefully to inquire for the New Testament conception of society, ascertaining, if possible, wherein it differs with the pagan, classical, naturalistic conceptions, and whether organic institu-

tions, with their inherent tendencies, are at all possible on the new basis. For, whatever merit there may be in the old forms and the old principles, it must be conceded that the New Testament introduces new ideas, such as Plato, Seneca, Spencer, and Tolstoi never entertained, and which are still new and inoperative. To learn what the new social system is, in its spirit, laws, methods, and purposes, is imposed upon us as investigators, reformers, and Christian students.

Evidently the Master, at whose feet reformers must sit, did not organize as to its form a new society, for it remained in his hands entirely unchanged. He did not interfere with its ineradicable tendencies to home, government, industry, and religion. Had he intended to promote a revolution in social science he did not manifest the purpose by overturning, checking, or to any degree interfering with, the fourfold naturalistic products. As born of human instincts, he recognized the natural state of man, building upon naturalistic principles so far as they were useful, and appropriated all the resources of existing human condition for its regeneration. While, however, he recognized society in its naturalness as a product, and in its wholeness as a human necessity, he saw the impossibility of reconstruction, repair, and progress through human and naturalistic agencies, and provided for its necessities as no philosopher or reformer had conceived or understood.

He must be credited with holding such a view of the race as would allow the introduction of a new spirit, new principles, and new purposes, and of forces non-naturalistic and non-human. As man cannot regenerate himself, so society cannot regenerate itself. The one as well as the other must be born from above. Whether this be called an idealistic conception or the purest philosophy, it differs from all naturalistic ideas, and is the key to all reform and progress. Yet the change proposed by the Master was not a change in constitutional form, but of essence, of spirit, of principles, of laws, of methods of life, and of relation to divine ideas and agencies. Going deeper into the problem than all others, he distinguished between naturalistic forms and idealistic principles, preferring to state the latter while the forms might be left to care for themselves. The mistake of ancient and modern theorists has been the too intense examination of sociological forms and their inability to comprehend or discover the germs of a true sociological life. We are indebted to the divine Teacher and his apostles for the true philosophy of life, which, if applied to our social difficulties, will secure the extinction of human ills and the resurrection of the state to purity and progress.

That Christianity is the solvent for our woes we can believe if we reconsider the products of society and apply the remedy. In respect to one class of social infirmities mentioned in this article, such as crime, heredity, selfishness, intemperance, disease, and ignorance, it is evident that the spiritual regeneration of the race will remove nearly all of them, or greatly lessen their frequency and power.

Without its spiritual forces, Christianity in its ethical teachings concerning brotherhood (1 John iv, 7-21) will destroy selfishness, and unite

the race in loving bonds. With this teaching in force, slavery, war, oppression, and crime will pass into history and be forgotten. Under the inspiration of Christianity the human intellect will be quickened, and discoveries of remedial agents for disease and suffering will be multiplied, introducing a period when men shall be free of physical ills and enjoy long life on earth. With the help of the imagination we foresee the time when the ordinary evils of life will have passed away under the operation of the benevolent teachings of Christianity; but in such a case society will not even then have attained its ideal. For the aim of Christianity in its social work is not the mere mitigation of inherited diseases, crimes, sufferings, misfortunes, and the evils of proletarianism, but rather the purification of society through the fourfold institutions of home, government, industry, and religion, accomplishing which the other evils, which are the incidental products of the machine, will disappear altogether. Respecting the family, Christianity does not destroy, but sanctifies its character and ennobles its mission. Left to the rationalistic theory of marriage, it is uncertain whether monogamy or polygamy is the primal order; and also whether divorce for any of many reasons is not justifiable. We must remember that the theorists, guarded by the naturalistic spirit, do not agree concerning the origin, sanctity, and indissolubility of the marriage contract; and society has always suffered from unstable and accommodating theories and laws on this question. Christianity prescribes monogamy as the proper order, and allows divorce for one cause only. On this New Testament basis, which is commended to statesmen, economists, and publicists, the family institution is impregnable and family evils impossible.

In like manner Christianity insures the best type of government, and in its suggestion of legislation adapted to the various conditions of the people promotes unity, order, civil liberty, and the general welfare. Bodin, a French writer, says government has always originated in usurpation; but if this were so it makes not against the necessity or the existence of government. Distinguishing between the ideal of government and an act of usurpation by which one raises himself to rulership, we may approve the former and condemn the latter. Christianity sanctions civil government, but condemns usurpation. It sanctions obedience to law, taxation, equity, and the administration of justice; but it is opposed to discrimination in favor of classes, severe and cruel punishments, oppression of the poor, and the promotion of selfish ends.

The individual is not for the State, as the Greeks and Romans taught, but the State is for the individual. According to Christianity there should be laws in the republic not only against crimes, but for the promotion of the observance of the Sabbath, in favor of temperance, frugality, honesty, and fraternity. These are within the province of government, because they are within the province of Christianity.

In these days the industrial problem is chief with reformers and statesmen, but it is no more important than the preceding, and less important than the succeeding. It has assumed proportions beyond warrant, given

rise to theories without number, and produced a horde of speculators and theorists who are as incompetent to deal with it and to guide the State toward its ideal as Hottentots are to solve theological questions. Not in agrarian socialism, nor in state socialism, nor in so-called Christian socialism, but in Christianity, the whole system of New Testament sociology, is to be found the solvent for the industrial crises of the world. In the equity, comity, fraternity, and brotherhood of the New Testament are the forces of social regeneration, and the attempt to rescue industrial society from thralldom without these instruments will be in vain.

In its widest reach the sociology of the New Testament embraces the ethical and religious in society, and here its work is pre-eminently superior to that of philosophy, science, and speculation. Matthew Arnold says conduct is three fourths of life; but we must apply New Testament principles to conduct if it shall accord with equity and righteousness. To ignore the ethical standards of the Master and his apostles will result in the collapse of society and the destruction of its best institutions. Here, if anywhere, the New Testament is indispensable; and as it is wrought into the constitution of society and the life of man will its worst evils gradually subside and a higher order of life be attained. Society needs to-day, more than ever, the Sermon on the Mount, the twenty-fifth chapter of Matthew, John's first epistle, the epistle of James, and Paul's letter to the Romans, the sociological sections of the New Testament. If these will not induce religion in the life, they will conserve private ethics; if they will not conduct one to Jesus Christ as the Saviour, they will present the Saviour as the Lawgiver greater than all lawgivers, as the Philosopher superior to all philosophers, as the Sociologist wiser than all sociologists, as the Reformer putting in eclipse all the vanities, pretensions, and mysterious naturalisms of modern economists. Whatever the issue of the naturalistic and idealistic systems, whatever the conflict between upper and lower classes of men, the world at last will hear the Master in social life as it inclines to hear him in the realm of supernaturalism and religion, and in this faith we can live, toil, and anticipate the complete social as well as religious regeneration of the world.

THE GROUND OF WOMAN'S ELIGIBILITY.

In further execution of our purpose to separate the question of woman's right to membership in the General Conference from certain extraneous and illogical issues which have been introduced into the controversy, and which have apparently been deemed of more importance than the original question itself, we think it necessary to promulgate the true ground of her eligibility, and to afford the Church an argument for affirmative action on the subject. The reader will take notice, however, that neither in our article in the preceding number nor in this article does the *Review* advocate the admission of women into the General Conference, or attempt to furnish reasons for voting for her admission. We have not aimed to sup-

port the one side and oppose the other side; but we have sought to state the principle involved and to clear it of restrictions, unbearable meanings, and fallacious interpretations. As a preliminary thought, we insist that eligibility cannot be determined by church history in general, nor by the consensus of Calvinistic writers, nor by an antiquated exegesis of the New Testament, nor by what some well-respected modern scholars may conclude, nor by any alleged ulterior results that some alarmists may imagine or invent. Plainly, as Methodists, Calvinistic writers cannot decide this question for us; as Methodists we cannot resort to the Roman Catholic Church or to the churches of the Reformation for instruction on how to conduct our affairs; as Methodists we are not in bondage to any scholar in Methodism at this point, for not all are on one side, and if they were Methodism is greater than its greatest scholars. It is imperative upon us to say that *the root of the whole matter is in Methodism itself*, and in nothing else. It is a *Methodist* question, within the domain of our law, to be decided without external influence, without reference to the past, except to the history of Methodism itself, and without reference to the future, except to the welfare and development of Methodism.

The ground of woman's eligibility is in her *membership* in the Church. She may claim by virtue of membership all that man may claim on that basis. It should not mean one thing in his case and another in her case. He is not eligible to the General Conference because he is a man, but because he is a member. As sex is not involved in membership—that is to say, is not a condition of membership, so sex should not be a condition of eligibility unless woman voluntarily surrenders one of her inherent rights of membership. For membership implies more than a privilege to attend religious services, or liberty on her part to become a public worshiper; it implies the right of participation in the government of the body to which she belongs. We strenuously hold, on *prima facie* grounds, that except when deprived of such right, or it is surrendered, membership of a body confers upon the member the right of participation in the government of the body. Woman is eligible, therefore, not because she is a woman, but because she is a member. As the *Discipline* requires that a man shall be twenty-five years of age and shall have been a member of the Church for the five consecutive years preceding the election of delegates as conditions of his eligibility, so it may impose conditions and restrictions, but not prohibition, respecting woman's eligibility, recognizing in her membership all that it confers upon man when he becomes a member.

Though eligibility is a constituent fact of membership, and is defensible on that basis alone, it derives support from the nature, spirit, and purposes of church government, particularly the government and polity of the Methodist Episcopal Church. In our article in the March-April *Review* on this subject, we stated that our Church holds that no form of church government was prescribed by our Lord or his apostles, justifying the conclusion that the form of government may be determined by the churches themselves. If a Church may prescribe its own form of government, it may be Papal, Presbyterian, Congregational, Episcopal, or assume

any other type or no type at all, according to its choice. Neither the Lord nor the apostles are in the way. If, then, one Church may decide that it shall be ruled by bishops, another by elders, and another exclusively by men, then another Church may decide that it will rule itself through men and women, or through its entire membership; or still another, through fanaticism, may decide that it shall be ruled only by women, as our own Church up to date, through perhaps a wise conservatism, has decided that it shall be ruled by men. The point we make is that there is perfect liberty in the matter, and that the admission of woman into the General Conference will be perfectly compatible with the genius, spirit, and ends of church government.

Believing these principles to be invulnerable from the Methodist viewpoint, it has surprised us that an exception has been taken to our statement of the Methodist position respecting the form of church government by the very active and overburdened editor of *The Christian Advocate*. Fully reciprocating his excellent words of fellowship, he astounded us by declaring, March 5, 1891, that our position involves a "fundamental error;" but we were more than astounded when we examined the alleged proof of the declaration. He commences by admitting the correctness of our position, because he says, "What it (our Church) holds is, that no particular *form* of government, as Congregational, Presbyterian, Episcopal, or Papal, is set forth in the Scriptures." This is what we declared; nothing more, nothing less. Why does not the astute editor stop with his own admission? It requires no metaphysical mind to see that, admitting the Methodist position as we have stated it, and correctly, too, he must cease his warfare, and convert his ever-visible sword into a useful pruning-hook. Seeing that eligibility is the logical result of the position, he undertakes to undermine it in the elegant style of an elegant sophist, presenting the curious spectacle of a brother admitting a fact because he must, and then hiding it or denying it because it is ruinous to his projects.

To neutralize the force of his own admissions is the problem before him. To say that no *form* of government is prescribed in the Scriptures, and at the same time covertly, dexterously, sophistically, to say that there is a form prescribed in the Scriptures, requires skill in the use of language and expertness in the use of fallacy; but our beloved brother is equal to the demand. Methodism requires him to say the first; exigency, distress, logical tribulations, compel him to say the second, and he says it in a transparent way. "But Methodism," he says, "does not teach there are no principles regulating the relations of ministers and laymen, and the administration of church authority." Again, "If no principles of church government are revealed in the Bible authoritatively, then a Church might be formed in which one man or woman should be the sole despot," etc. We quite agree with his conclusion, that "Methodism has never taught any such doctrine." Does he mean to affirm that we taught it when we declared the Methodist position, which he admits to be correct? The meaning of the two sentences quoted is that certain "principles" prevailed

at the time of the organization of the primitive Church, and that they substantially regulated the form; or, relieved of obscurity, the Editor means to say that a form *is* prescribed in the New Testament, because government is impossible without principles. Here is an attempt to say that because certain principles were involved in the "administration of church authority" they were involved in the form of government, and controlled the original *form* as they controlled the subsequent administration or legislation.

The error of this position is insidious, but the logic of it is too faulty for refutation. It should have weight with careful non-partisan minds that if a form of church government had been considered important by our Lord and the apostles they would have suggested one; and, further, that if certain principles were indispensable to form a government they would have laid them down; but it is incontrovertible that neither a form of government nor the "principles" of government are suggested in the Scriptures. Our neighbor named none of the "principles," but used the word to help him out of a grave difficulty.

Had it been the plan of the apostles to establish church government on certain principles, or to give the Church a legislative constitution, to be operative throughout the ages, they would have at once settled certain questions that not only perplexed their own times, but are still the sources of discussion because they failed to resolve them. They ought primarily to have settled the Gentile question—that is, whether the Gentile is eligible to the kingdom of God. Peter was temporarily cured of his bigotry by the vision at Joppa; but he was generally uncertain, and frequently relapsed into a Judaic view of religion. Paul was really the champion of the rights of the Gentiles, and succeeded in winning the Church to his conception; but in the minds of many it was an open question whether the Gentiles should partake of the things of God. Surely, if the Christian Church was organized in that day on "principles," it would have discussed as a *first* principle the conditions of membership and the rights of the Gentiles; but it overlooked them until forced to consider them. If "principles" controlled in the organization of the Christian Church they would have related to such other matters as baptism, the Christian Sabbath, the distinctive rights of laymen, the restricted privileges of women, and the general relation of men and women in the Church; but instead of settled principles it seems that on such matters, all vital to Church organization, the apostles acted indifferently, independently, or not at all, or, to write more exactly, they did not transmit such principles to us. As to baptism, or ceremonial entrance into the Church, what controversies over the mode and the subjects have ensued because the New Testament settles neither the one nor the other! As to the Christian Sabbath, in what incompleteness is the evidence upon which the Church relies! If women were inhibited from participation in the government of the Church where is the inhibition? Inhibition is inferred, just as immersion is inferred, but without proof. As the form of the church government was left with the churches, so the principles of church legislation under the voluntary form

were not ordained in advance, but left also to the decision of the churches, according to their methods of work, the necessities of enlargement, and the triumph of the kingdom of God. According to the apostles it seems that none of these "principles" were important enough to be enunciated, but the Church was commissioned to save the world, not by a restricted organic form, but by an unlimited use of all its resources and an employment of all opportunities as they should arise. A restricted Church, restricted by law of its own making in its activities, does not correspond to the apostolic idea, nor can such a Church hope to conquer the world. Thus liberating the Church in the beginning from conservatism and restrictions, and endowing it with unlimited privileges and resources, it commenced its career of conquest. The chief concern of the Saviour and the apostles was not government, but the ministry and the doctrines they should preach. Touching ministerial qualifications, ministerial functions, ministerial methods, and the subject-matter of their proclamation, we are not left in doubt. Church government is too unimportant to be the subject of apostolic teaching; but in the ministry is the solution of the mystery and mission of the Church. Doctrines are clearly defined; orders in the ministry are clearly indicated; and who the preacher shall be and what he shall be are as fully and satisfactorily made known.

In view of these self-evident distinctions, based upon the New Testament, our recusant brother again astonishes us by quoting a *part* of Article XXII of our Articles of Religion to show that our statement of the Methodist position is incorrect, though admitting that it is correct. He quotes the article as follows: "Whosoever, through his private judgment, willingly and purposely doth openly break the rites and ceremonies of the Church to which he belongs, *which are not repugnant to the word of God*, . . . ought to be rebuked." From this excerpt the editor concludes that the word of God prescribes a form of church government, contradicting himself and the Methodist position. To this we reply: (a) Nothing is said in the article on government; (b) "rites and ceremonies" do not relate to a form of government, but to church methods for the promotion of the Christian life or in the interest of propagandism; (c) the rites and ceremonies here referred to are not the essentials either of church government or of church life, but are the prudential choice of the particular Church for its own purposes; (d) these "rites and ceremonies" are unimportant, because they do not include the Lord's Supper and Baptism, which are named in Article XVI; (e) the "rites and ceremonies" adopted by a Church should not be repugnant to the word of God—a negative prohibition—but it does not enjoin that they shall be in harmony with the word of God. They may be independent, and yet not be contradictory of all divine teaching. Thus far the article has no reference to the subject of church government, and we wonder that it was quoted. We wonder still more as we read the whole article. Did the editor imagine his readers could not read? Did he presume that the *Discipline* was inaccessible? What saith the first sentence of the article? "It is not necessary that rites and ceremonies should in all places be the same or

exactly alike; *for they have been always different*, and may be changed according to the diversity of countries, times, and men's manners, so that nothing be ordained against God's word." Why was this omitted? Because it fails to provide even fixed rites and ceremonies for the Church, and, therefore, did not serve the editor's purpose. The last sentence is a thunder-bolt into the sophistry of our friend. "*Every particular Church may ordain, change, or ABOLISH rites and ceremonies*," so that "all things may be done to edification." Here it is declared that rites and ceremonies are so unimportant that a "particular" Church may not only "change" them, but "ABOLISH" them. What becomes of the excerpt? The article itself demolishes the whole structure of our brother's reasoning.

Having most signally failed to correct our statement of the Methodist position; having confounded principles of government or methods of legislation with *forms* of government, and having as a last herculean effort identified unimportant "rites and ceremonies" with our form of church government, he concludes to disguise his failure by pronouncing our position a "fundamental error," and even accuses us of leaping a chasm which he himself made, and over which no one less expert than himself in leaping chasms could expect safely to pass. O, Sophistry, the most transparent! thou hast failed, for the New Testament, our Discipline, and Methodism confront thee! The fundamental fact is, that the Church, while regulated by the New Testament as to the ministry, is unregulated as to government; and in this fact lies woman's eligibility.

In particular, eligibility has one of its roots in the *polity* of the Methodist Episcopal Church. The twelfth question propounded by our bishops at the time of receiving traveling preachers into full connection is, "Do you approve our church government and polity?" What does polity, as here used, mean? Is the word a blunder? Does it mean the same as government? Nay. The polity of the Church signifies the spontaneous and unforbidden, and sometimes the legally authorized, movements and changes of Methodism which, vital and important, are not exactly sanctioned by organic law, being distinct from the more settled or orderly movements according to constitutional law. According to the "polity" of the Church woman is an important factor in the movements of Methodism. The origin of the Woman's Foreign Missionary Society and of the Woman's Home Missionary Society was not in the legislative enactment or the organic law or "government" of the Church, but it was in harmony with our "polity," which allows freedom of movement. The chief act of the General Conference was to *recognize*, not antecedently authorize, the existence of the organized movements among the women. In these instances the Methodist women chiefly govern themselves, and our government approves their acts of self-government. The Church permits woman to hold membership in the Quarterly Conference, showing that membership implies the right of participation in the government of the local Church; and if of the local Church why not of the general Church? It is said that the Quarterly Conference is not a legislative body, but it is a department of the government of the Church, and our polity

approves woman's participation in it. President Harrison is without legislative authority, but he possesses executive rights and powers, and is a part of the government. The judges of the Supreme Court of the United States are without legislative functions, but they exercise the highest powers of government—the interpretation of law. It is not necessary to belong to the legislative department to be in possession of governmental powers, for they exist outside of that department. By virtue of her right to membership in the Quarterly Conference woman already participates in the government of Methodism, and it only remains to complete her governmental relations by admitting her into the legislative department of the Church. The ground of her eligibility is in the polity of Methodism.

It may not be amiss to suggest, at this point, that the principle of lay delegation, already accepted by the Church, is implicit with woman's eligibility. Those who hold that its adoption was a concession to the laity, but is unscriptural as a principle, may consistently oppose the claim of woman; but those who favor lay delegation are under logical bonds to concede to woman all that, as a principle, man claims in its name. The distinction made in some quarters between the laity and laymen is foolish. It is said that the word "laymen" refers to men, but the word "laity" to men and women, and that "lay delegation" has reference to laymen, but not to the laity of the Church. This is playing with words, and for a purpose. The editor of *The Christian Advocate* admits that "laymen" shared with apostles and elders in the government of the Church, but infers that women did not, when the passages that prove the co-operation of men prove the co-operation of women. On his admission it is apparent that lay delegation is a scriptural principle, and, as it implies the representation of the membership in the government of the Church, it implies the right of woman as well as of man to represent the membership, provided she is chosen in a lawful way for that purpose.

The final ground is the absence of all apostolic inhibition. Calvinists dispute this statement, and it is observable that our Methodist brethren who dispute it occupy Calvinistic premises and resort to Calvinistic methods of exegesis. We do not criticise this un-Methodistic system of interpretation, but suggest that if the Calvinistic exegesis shall now decide this question then we shall go the full length and accept the Calvinistic conclusion of a fixed and revealed form of church government in the Scriptures. The exegesis implies the conclusion. We should remember, too, that the exegesis of the Calvinist is so explicit that he refuses to establish an order of deaconesses because it is *contrary to the word of God*. Beginning in this way, the conclusion may be destructive of more things than the doctrine of woman's eligibility.

Of all the Scriptures perverted against woman's claim none has been more violently and exegetically misused than 1 Tim. ii, 11, 12: *Ἡ γυνὴ ἐν ἡσυχίᾳ μαθησέτω ἐν πάντῃ ὑποταγμένη διδάσκειν δὲ γυναῖκι οὐκ ἐπιτρέπω, οὐδὲ αἰνεῖν ἄνδρα, ἀλλ' εἶναι ἐν ἡσυχίᾳ*. 1. There is not a word in the chapter on church government. 2. The chapter relates to the household, in which the wife is not permitted to exercise dominancy over the husband. 8. She

is not to "usurp authority over the man" in the family. The word "usurp," *aiðevreiv*, means to displace, and to displace by unlawful and improper means. Woman must not be a usurper, a displacer, in the family. Giving it, however, the broader application to church government, which it does not sustain, it would mean that woman should not displace the authority of man—that is, expel him, so that he would not occupy a place in the government, but she would become the sole and triumphant ruler. As a usurper in this sense the apostle would condemn her. Evidently, if she shall finally go into the General Conference she will not go as a usurper, and therefore will not fall under apostolic condemnation. Instead of going as a *usurper* she will go as a *sharer* in the rights and functions of government, usurping nothing. Again, she will not attain her position as a legislator by unlawful methods, as the usurper does, but by constitutional means prescribed by the Church, and will be elected in the usual disciplinary way, having her rights just as man has his and in no other way. The passage does not refer to church government, but if it must be used in the discussion then it decides for woman and not against her.

In conclusion, we hold that the ground of woman's eligibility is ample in the fact of her membership, in the spirit and nature of church government, in the polity of Methodism, in the principle of lay delegation, and in the absence of apostolic inhibition. We further hold that, notwithstanding opposition to the movement, its success is guaranteed. It may yet require years of persistent education before conservatism, honest and sincere as it may be, will yield, but the triumph is a providential inevitability, and the Church will be wise to adjust itself to the certainty. We hold also that woman's admission into the General Conference in no wise involves her admission into the ministry, though many antagonists are in self-torture over the prospect of woman's preaching the Gospel. We do not believe that woman's destiny is the ministry. She may be an evangelist, a teacher, a deaconess, sustaining sub-pastoral relations, but the New Testament raises barriers to her admission into the ministry which the Church will respect. With her introduction into the General Conference she should be satisfied, and if not satisfied then the Church should teach her the New Testament. For this single reason the editor of *The Christian Advocate* should have approved our position, as it would have led him out of the wilderness; but his accredited sagacity failed him, and he continues to fight specters. In his issue of March 12 he confesses that he is opposing the present movement because of that to which he thinks it will lead, implying that perhaps in itself it is all proper enough, but as it will lead to something else it is improper. Here is his error—the nightmare of his soul. He will live, we trust, to see that the position of the *Review* will be the position of the Methodist Episcopal Church—*women in the General Conference, but not in the ministry.*

PROGRESS OF CIVILIZATION.

THE historian is a central figure among the world's investigators. His province is accurately defined; and his work, as measured by all fit standards of judgment, is valuable and far-reaching in its application. The liberal student must deplore any tendency, if such there be, to identify the historic pursuit with retrogression, or to relegate the study of the past to the musty alcoves of the antiquarian as something apart from modern life and progress. No work, on the contrary, is more closely related to the vitalized present than that of the historian; and none is perhaps more influential upon human thought and action. Some of the benefits that follow the historic pursuit are not undeserving of enumeration. Herein, for instance, is a recognition of the instinct for orderly arrangement. The chronological impulse must be regarded as a component part of the mental constitution, so that out of the isolated fragments of former epochs and centuries the inquirer seeks to construct the perfect edifice of human existence. It is at this point that we discover the value of historiography. The calling of the historian seems far from an accident. Rather is he the magician among the disjointed reminiscences and the oral traditions of the past. Under his skillful hand the authentic is distinguished from the legendary and is given the stamp of genuineness, while the relative importance of the genuine is also pointed out. Such a recognition of the inherent tendency to group the past in philosophic arrangement must be regarded as one of the prime benefits of historiography.

But the historic pursuit also fosters the sentiment of loyalty to national institutions, and tends to the development of the highest type of patriotism. It is not in advance of the truth to assume that Xenophon and Thucydides among the Greeks; Livy and Tacitus, as chroniclers of the Roman prowess; Macaulay, Green, and Lecky, as setters forth of British deeds, have thus left their lasting impress upon the generations following. It was such influence on the part of historic study that led the Grecian pilot to say to a modern traveler near Tenedos, "'Twas there our fleet lay!" and when asked, "What fleet?" to answer testily, "Why, our Grecian fleet at the siege of Troy!" The introduction of historic primers into the public schools of a nation, the use of more advanced historic works in its academies, and the incorporation of historic courses into the curricula of its universities, cannot be without a definite influence on the development of the patriotic sentiment. To the extent that a nation is instructed upon the hardships suffered by its founders, the warfares wherein its ancestry were slain, and the wise measures of legislation through which its statesmen led it on to pre-eminence—to this extent are warriors, statesmen, and patriots raised up for the emergencies of the future. The influence of history upon national character is thus established and irresistible. But still another resultant from the labors of the historian is the registration

of the succeeding civilizations of the world, and the possibility of their philosophical comparison. Under the grouping of the annalist, the nations, like individuals, pass in their separateness of life, in their virtues, and in their vices, before the reviewer. So critical also has been the analysis of human character, so discriminating has been the pointing out of the greed, the cruelty, and the baser passions of men, and so wise has been the estimate of the great social movements of the past on the part of the historian that the investigator may easily estimate antiquity at its exact value. Thus to trace the progress of social movements, and to follow the development of the nobler Christian civilization, from the advent of the Messiah, is a hundred-fold recompense for all the incalculable labors involved in the pursuit of history.

It is ground for satisfaction, also, to note the present progress of the historiographer's work. Since Herodotus, "the father of history," composed his immortal chapters, and since the Assyrians, Egyptians, or Chaldeans wrote their hieroglyphics on brick and stone, a long step in advance has been taken by the annalist of human life. Archæology, ethnology, philosophy are contributing, like tributaries which pour their waters into a central river, rich funds of information to the stream of history. European historical societies are alert. The recent meeting of the American Historical Association, whose important deliberations were worthy of minute remark, keeps the step set by such American historians as Prescott, Sparks, and Bancroft. The results and the aspirations of the historic movement must receive their full meed of praise. Herein is help for men. If, unaided, the perplexed inquirer might wander as in a labyrinth among the multitudinous and dislocated traditions of the past, it is the historian who shall wisely guide him through the mazes into the liberty of historic truth.

GRAVE instances of human unrest are visible as one looks over the world's horizon. On both the Western and the Eastern continents processes of disintegration and of new formation are taking place, in whose outcome large bodies of population are vitally concerned. The causes of such national restlessness are in many instances clear; the results, if for the present uncertain, must nevertheless contribute to the instruction and the material interests of the nations concerned. The observer, as an illustration of this present flux, will be impressed by the indefinite results of the republican experiment which has been attempted in Brazil. It may be too early to trace the reasons for the small fruitage of this experiment. Perhaps the movement suffers through the direction of prominent leaders, whose purposes, if patriotic, are yet ambitious; possibly there are limitations in the tropic character of the Brazilian nation which will militate against the lasting application of the principles of republican rule; clearly the adoption of the new Constitution and the election of General Da Fonseca as President are events too recent to bear beneficial results, since republics are not like fruits that easily ripen under the first touch of dew and sun. The recent labor agitation in Australia is the ominous sight which the

observer sees upon the far-eastern horizon. With variations of detail we there discover the familiar disagreement on the employment of non-union labor, in this instance for the shearing of wool, and involving as the final result a protracted and bitter war between capital and labor. Nor are the accompaniments of the struggle materially different amid the Australian settings. The same relations of distrust between employer and employed, the same federation for mutual protection, and the like struggle for the accomplishment of class interests are visible here as in the European and American labor agitations. The Australian movement is therefore of the first magnitude as showing the increasing organization of the labor forces of the world and the enlarging problem that is upon the Church and State for adjustment. Still further the restlessness of the Russian peasantry under the heavy monetary burdens imposed upon them by M. Vyshnegradsky, the present Minister of Finances, must be added to these notices of the world's discontent. Illustrations of this Russian suffering are manifest in the statement that many of the peasantry have worked like galley-slaves for fifteen hours per day, receiving the insignificant wages of three farthings daily, or tenpence half-penny per week; also in the late verdict of the Russian agricultural societies, when questioned as to the advisability of raising the duty on implements of field labor, that Russian agriculture is in its last gasp! It will not be possible to further open this vivid chapter of Muscovite life, so crowded with patient endurance of wrongs, with insults to serfdom, and with horrors that are unspeakable. But the existence of such a despotism in this last century of enfranchisement, versatility, and progress seems one of the anomalies of federative life. It is surely but a transitional stage between the worse and the better. On three continents does the observer thus find evidences of discontent and wish for change. Yet he is not to entertain the pessimistic dream of national disaster and dismemberment. Out of seeming evil large good shall come. To exchange an empire for a republic, but not to bend the neck prematurely to the untried yoke of republicanism; to stand for the respective rights of employer and workman; to defy the iron heel that would tread serfdom into the dust, is but the struggle of humanity toward its ideal. With firm heart and confident spirit the world moves on to win the ultimate good.

CRIME is steadily increasing in the United States. It would be easy to write the grewsome catalogue of evils that operate to the detriment of social peace and public order. Yet without attempt to so particularize, in the search after fundamental principles, we may remind ourselves of the unpalatable yet evident truth herein announced. The summaries furnished by the eleventh census, to the effect that the total number of convicts in the land is 45,233, their ratio to the whole population 722 in each million, and their increase within the last decade 9,695, or 27.28 per cent., are not only suggestive in their totality, but are fraught with forcible lessons if minutely scrutinized. The color of this great body of criminals is

among the details that are fortunately available. That 14,687 of the total are Negroes, Chinese, Japanese, and Indians indicates the possibilities of evil which are lodged in these subordinate divisions of our population, and suggests the duty of the nation in their education and religious instruction. The claims, particularly, of the Negro and the Indian, for the best that the government may give them were never more imperative upon the attention of our statesmen and philanthropists. To ignore these demands is recreancy to our national interests. The nativity of this great mass of criminals also challenges notice and invites comment. The discovery that of the 30,546 white convicts already mentioned 23,094 are native-born would seem to show an overwhelming preponderance of American criminals in our penitentiaries and prisons. Yet this inference is greatly modified by the consideration that many native-born convicts of foreign parentage are included in the total given. In other words, it is officially announced that the foreign population of the nation directly or indirectly contributes "considerably more material for our state prisons and penitentiaries than the entire native population, the difference being represented by 1,009." Such an official pronouncement, which is evidently made without national or political bias, is confirmatory of all that has been written in warning on the promiscuous and profuse immigration to the United States that has prevailed within the last few decades; is suggestive of those legal restrictions which should be put upon the incoming of foreigners; and emphasizes the pressing duty of assimilating, repressing, and reforming the thousands that are already in our midst. The geographical distribution of the criminal classes is still another fundamental fact that is pertinent to this notice. While there has been in some States an absolute and a relative decrease in the number of penitentiary convicts, through whatever cause, yet throughout all the geographical sections of the land has law been infringed, judicial sentence spoken, and punishment undergone. That there is no state prison or penitentiary existing in the District of Columbia, Delaware, the Indian Territory, Alaska, or Oklahoma, and that in Florida and Georgia there are only nominal penitentiaries, but no grounds or buildings owned by either State for punitive purposes, is not a proof of the invariable good citizenship of these sections, but only an accident in the State construction and practice. In all the portions of the land, whether older or newer, crime has been constantly operative and the law vigilant. Nor should we be unmindful of the great moral which these generalizations teach. Besides all other lessons, there is shown the apparent inadequacy of the reformatory forces that are in the field and seeking the elevation of the nation. Notwithstanding the consecration, the heroism, the magnificent equipment, and the measurable degree of success on the part of these philanthropic and Christian agencies, their full mission is yet unrealized. Without talking the language of discouragement, but with large confidence in these reformatory forces, we may realize the new obligations that the times impose upon them. The trumpet calls every agency to war; the regeneration of the criminal classes is the spoil of successful battle.

THE ARENA.

DR. SPENCE'S ARTICLE.

WILL the editor of the *Review* allow, not a bit of "higher criticism," but a little modest correction and exposure of the many fallacies contained in the article entitled "The Great Southern Problem," and published in the January-February number of the *Review*?

1. That "Anglo-Saxons never amalgamate." This is a new historical fact, in the sole possession of the writer. If Anglo-Saxons never amalgamated from whence did the white blood of the "lady with but one drop of Negro blood in her veins" come? Two thirds of the American Negroes betray the evidence of mixed blood, and if the non-amalgamating Anglo-Saxon could have retained the good old patriarchal institution of slavery another half-century, specimens of the original African type would have been as extinct as the dodo.

2. "Race distinction and race purity is equally strong with both whites and blacks in the South." Let me ask, Since when? Before emancipation, despite the fact that the Negro had no power to force amalgamation upon the Anglo-Saxon, "race distinction and race purity" went down before the lust of the slave-owners. If freedom has changed this shameful showing is the credit due to the black race or to the white? Certainly the natural aversion implanted by "the eternal laws of nature's God" had a chance to display itself in the Anglo-Saxon breast in *ante bellum* days, when one race lay helplessly in the power of the other. But how strangely it acted!

3. "Negroes of mixed blood are regarded as inferiors among the race to which they belong." If by "the race to which they belong" J. F. Spence means the white race, I agree with him, but if he refers to the Negroes generally, the statement is absurd in view of the fact that a large proportion of the leading colored men in America are of mixed blood.

4. "The blacks are preferred as servants." This sentence embodies the whole logic of color prejudice. Comment is unnecessary.

5. "There is against the African an arbitrary prejudice with every Anglo-Saxon." If this be true it is strange that a residence on American soil is absolutely necessary to bring it out. American prejudice against the Negro is as unique as it is illogical and inhuman.

6. "They [the Negroes] demand, with a bitter earnestness, that their representatives in Church and State, *regardless of qualification, shall be black instead of white.*" This statement is so far from the truth, both in the political and ecclesiastical history of the Negro, that it suggests some personal grievance on the part of the writer. Is it possible that his colored constituents have failed to see his superior qualifications as their representative in official position? In no General Conference of the Methodist Episcopal Church have the colored delegates in a body voted for a bishop of their own color "regardless of qualifications," while in political

life colored candidates have stood but little show when unobjectionable white candidates of *superior qualifications* have been available.

Finally, if "the admission of the letterless freedmen to the elective franchise" was "positively wicked," how was it that these same ignorant black men, having "no more intelligent idea of the responsibilities of citizenship than a horse," cast their ballots invariably on the side of loyalty? Ignorant suffrage, black or white, is an evil; but when it came to a choice between a ballot in the hands of loyal ignorance and the same power in the hands of unreconstructed rebels every lover of the Union as it is will thank God that the lesser evil overbalanced the greater.

New York City.

HENRY A. MONROE.

OUR SOUTHERN WORK AND ITS SUPPORT.

A RECENT trip through certain portions of the South leads to a reflection or two in regard to the work of our "Freedmen's Aid and Southern Education Society," and its support by the Church.

1. The Church is doing a great work in lifting a race from the awful bondage of a blighting ignorance into the sunlit freedom of a commanding intelligence by means of the schools planted and maintained by the Freedmen's Aid and Southern Education Society.

2. The buildings, in most instances, where the school-work is done are overcrowded, and the accommodations are far from being sufficient to meet the pressing demands of the work. The Church should remedy this matter and give our schools the needed facilities for larger and better work.

3. Many of the teachers in these schools are poorly compensated for their work, while at the same time, in many instances, they suffer a complete social ostracism from the Southern people.

They are real heroes and heroines for Christ's sake. An inquiry: Why does the Church not respond more heartily to the demands of this great work, and multiply the beneficent result of the Freedmen's Aid and Southern Education Society? An answer to that great question may be found in a few stubborn facts.

1. The lack of an intelligent comprehension on the part of many in the ministry of the nature and work of this Society in the great South-land.

Some are willfully ignorant. Facts are within easy reach which, if mastered and given a welcome in the hearts of the preachers, would incite the whole Church to an intelligent, practical benevolence toward this work such as has not been manifest heretofore.

2. A false estimate is put upon men in their Conference standing, which in itself helps one cause frequently to the detriment of other equally worthy. Men are often graded by the amount of money they report for missions.

A great stir would be made in some Conferences if a man reported \$300 for the Freedmen's Aid and Southern Education Society and only \$10 for missions. That brother would be called upon to explain at once why he

reported so small a collection for missions. And that possibly would be the proper thing to do. But when a charge reports \$250 for missions and less than \$5 for the Freedmen's Aid and Southern Education Society, nothing is said except to applaud him for doing so well for missions.

I would not disparage the missionary collection; far be it from me to do that; but I would exalt to their proper place the other agencies of the Church and accord to them their proportionate support.

When the bishops and presiding elders give the same recognition to *all* the benevolent agencies of the Church that is now accorded by them to missions, then the evil of neglect of these benevolent enterprises will soon find its rebuke and accompanying cure.

The Church must have the facts in reference to our work in the South. The ministry is expected to furnish them, and when it is not done the responsibility of small collections must rest upon all whose business it is to instruct and lead the people in these things.

No greater or grander work is being done by the Church to-day than the educational work being accomplished by the Freedmen's Aid and Southern Education Society.

The Church should hear the cry of these dark-browed brothers of the South and send to them the gospel of intelligence as well as the gospel of the Book.

W. H. W. REES.

Des Moines, Ia.

NON-RESIDENT MEMBERS.

THE Methodist Episcopal Church is still in the van in successful efforts to save sinners and to give the resident members an inheritance among the sanctified; but I would humbly inquire, Are our non-resident members properly cared for?

Prior to 1884 the practice had become general in the Conferences lying within the range of my observation of *dropping* non-residents from the roll of reported members, it being understood that this entry was not a bar to certificate of dismission *if requested*. A member of the Maine Conference thus dropped seventy members at one time.

We discovered by the action of the General Conference of 1884 that other parts of our beloved Methodism were troubled by this class and wished to be quietly relieved of them. The following clause was adopted authorizing this treatment, and establishing uniformity in the method of dropping them: "To send certificates for all members moving without them to the pastors of the charge within whose bounds they have removed. And if said address cannot be ascertained within one year the person shall be marked, 'Removed without certificate.'"

The duty of ascertaining the address of non-residents is *implied*; but, to judge by the practice in some Conferences, something more than an inference is needed to save this class to the Church.

Modestly assuming that this practice is general, I venture to outline a plan which may lead to the adoption of a practical remedy by the next General Conference:

1. Expunge from the Discipline every thing that directs or permits the preacher in charge to reduce the reported membership except on account of death, expulsion, withdrawal, or dismissal. 2. Let Paragraph 3 of the section defining the duties of the preacher in charge read: To build up the Church in the most holy faith through constant watch-care over the entire membership of the charge to which he is appointed, by pastorally visiting the resident members and faithfully following the non-resident members with pastoral letters until they are dismissed by certificate. 3. Insert in Statistical Blank No. 1 a second column under "Full Members," denominating the first column "resident" and the second "non-resident."

This plan, properly developed, will not only save non-resident members to Christ and to the Church, but will give the relative strength of the denomination, as other denominations include non-residents in their statistics.

G. C. ANDREWS.

Waterville, Me.

A WARNING NEEDED IN METHODISM.

THERE is ever need that the Methodist ministry include in their preaching of a sound theology appropriate warnings against running into fanaticism. Our doctrine of holiness is the glory of Methodism. Let no jot nor tittle of all that is scriptural on that subject ever be abated. But let it also be remembered that no thought or theme tends more to fanaticism, unless carefully guarded. This is only natural. The mind is transferred to a higher region of thought and feeling when it leaves rudimentary principles in religion for the doctrine of heart purity and its cognate themes. As in nature fantastic growths, abnormal developments, and monstrous fungi do not spring up in polar colds nor in desert heats, but in the rich soil and salubrious atmosphere of the temperate zone, so in grace the conditions most favorable for spiritual development are those which also are most liable to obnoxious perversions.

It is not a pleasant admission, but doubtless correct, that Methodism is afflicted with more *cranks* than any other denomination; and from the cause above stated. Young converts, and all who are of a specially ardent temperament, need kindly caution blended with inspiring exhortation against following impressions, special revelations, faith-healings, and other vagaries of mysticism. They need systematic warning against growing wise above what is written, condemning indiscriminately things indifferent with things positively evil; fostering self-conceit and obstinacy under the garb of spirituality; assuming a holiness superior to the need of ordinary pulpit instruction; mistaking narrowness, sourness, and denunciation for perfect love; rejecting counsel, however kindly given, as emanating from blindness or malevolence. For the want of proper caution at the proper time hosts of well-meaning Methodists have become extremists, exclusionists, and "come-outers." They are lost to the Church and lost to themselves. Sincere and commendably zealous, they have no influence for good, but only afford scoffers a target and believers a grief.

Among numerous examples known to the writer were two most promising young ministers who began excoriating the Church for its supposed coldness and worldliness, and went on till they lost reason as well as religion, and are now confirmed fanatics, if not lunatics. Numbers among the laity have driven themselves out of the churches for which they felt too holy by their censoriousness and lack of charity—all in the name of perfect love. That they truly feel called of God to such a course they strongly claim, but there is reason to doubt.

This evil is not modern. It antedates Methodism. With the revival of evangelical truth, and the breaking of the shackles of papal formalism, it sprang up in the wake of the Reformation in Germany. A band of fanatics appeared in the streets of Amsterdam, men and women, naked, styling themselves "the naked truth," and claiming that "as clothes came in consequence of sin, so they, being free from sin, needed none." Such were its grossest forms. More dangerous were its refined forms and its subtler teachings. In 1736 John Wesley wrote, "I think the rock on which I had the nearest made shipwreck of the faith was the writings of the mystics."

Soon enough was he called to meet its opposition in his own work. He could not at first fully believe its evil. He dealt with it too indulgently. For thirty years his work suffered obloquy in consequence. George Bell and Thomas Maxfield drew off hundreds of his converts with them. Driven at last to oppose them publicly, Mr. Wesley's reasons for so doing so clearly identify these prototypes with their modern followers that his words seem written for to-day. He disliked, "(1) Their appearance of pride, of overvaluing themselves and undervaluing others; (2) their over-dependence on feelings and impressions, mistaking the mere work of the imagination for the voice of the Spirit, and undervaluing reason, knowledge, and wisdom in general; (3) their littleness of love to their brethren, their want of union with them, their lack of meekness, their impatience of contradiction, their counting every man an enemy who reproved or admonished them in love, their bigotry or proneness to think hardly of all who did not agree with them, their appointing meetings which hindered people attending public preaching, their extolling themselves rather than God."

Maxfield lost his usefulness. Bell became an infidel and led an evil life. Their followers came to naught. Human nature remains the same, and wise cautions against bigotry and rant and cant, against heat without light, and zeal without love, are as much needed to-day as ever before.

Columbus, O.

J. C. JACKSON.

HOSPITAL HISTORY—A CORRECTION.

IN the *Review* for January and February, 1891, Rev. J. S. Breckinridge has a very interesting and timely article on "Hospitals, Ancient and Modern." One statement made by the writer will, no doubt, astonish many of your readers, and I cannot conceive how it escaped the watchful eye of

the able editor of the *Review*. It will be found on page 83, and reads as follows: "The Methodist Episcopal Church has been singularly backward in undertaking charitable work of this general nature. Up to 1881 it had no orphanage, except the beginning, of one in Baltimore."

That our Church has been singularly backward in undertaking charitable work is only too true; but that it had "no orphanages until 1881, and then only the beginnings of one," will be news to many who have been *working* and *giving* and *praying* for our orphanage in Berea, O., founded in 1863, and the other one in Warrenton, Mo., called into existence in 1864.

What would those noble men of God, gone to receive their reward, say to such statements published throughout the Church and world, that they had accomplished nothing? What will those who are still among us, and helped to plan and erect these homes for the fatherless and motherless think should they eye the above statement? These two institutions have been a benediction to many. No cause of our dear Church is nearer the heart of German Methodism to-day than the orphans. As far as I know, on every annual Thanksgiving day, in every Church of German Methodism, contributions are received for the orphan home. Let the writers make a note of it, that Methodism built her first orphan home in 1863, and her second in 1864.

J. C. MARTING.

Indianapolis, Ind.

THE SACREDNESS OF THE BALLOT.

I CHOOSE this heading, under which a writer gives us an excellent article in the January-February number of the *Review*, in order that I may suggest something further along the same line.

If it is true—and no one will doubt it—that "the sacred ballot will not be cast for evil men or measures because they are less evil than others asking our support," does not the responsibility of citizenship extend to and comprehend the duty of setting up men and measures for which such votes may be cast?

The refusal to support a bad man or a bad measure is good so far as it goes. But, on the supposition that there is no choice but between voting for some degree of evil or not voting at all, how much real good would be accomplished by simply refusing to vote?

"Overcome evil with good" is the New Testament doctrine. I believe if a Christian man cannot conscientiously support evil men and measures he should be prepared to unite with other men of conscience in organizing a movement founded in righteousness.

As it is my firm conviction that each voter should vote, so I believe each man should have something to do with politics. We shall never have good men and measures with any degree of certainty if we allow unprincipled political leaders to dictate to us.

J. A. LONG.

Castle Rock, Col.

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THE ITINERANTS' CLUB.

USES OF PERSONAL RELIGIOUS EXPERIENCE.

So great is the diversity of opinion as to the use to be made of personal experience in the pulpit that the young preacher is often much perplexed. Bishop Simpson, for instance, lays considerable stress upon the importance of fully introducing into the sermon this class of materials.

Dr. John Hall is equally emphatic. "A preacher," he says, "ought to avoid every falsetto note. When he can say, 'I know this, from experience, to be true,' let him say it."

John Bunyan is a practical example of the excellent results of giving personal experience. He told the story of his conversion with a vividness which forms a striking commentary on the saving power of the Gospel, and by this means led hundreds to accept Christ as their Saviour.

But, on the other hand, Bishop Janes held a different opinion. Before a conference of ministers he once said, "I rarely refer to myself; I never did until I had been a superintendent [bishop] for twenty-five years." Certainly, in the settlement of this question, the opinion and practice of a man of such rare sensibilities and tact should not be overlooked.

Martin Luther did not deal with his experience. "I myself," he says, "know nothing of Luther; will know nothing of him. I preach nothing of him; only Christ. The devil may take Luther (if he can)."

The methods of Bible-men are various. The Psalms, for instance, are largely a record of personal experience. Paul wove into several of his discourses quite fully the circumstances of his conversion, his joys, his trials, and his conflicts. He did this in presence of both monarchs and of mobs. But, on the other hand, some of the grandest of the Old Testament prophets as well as the apostles never hint at their mode of life, their private thoughts, nor do they tell us any thing of their religious doubts, faith, or joy.

What, therefore, shall be our conclusion as to the use the preacher may make of his personal religious experience?

1. If personal experience is brought into the sermon, especially by a young man, there must be marked modesty—a modesty based upon true Christian humility. If this is not the case the tastes of hearers, who sometimes may be far too fastidious, will be repelled, perhaps shocked.

2. Only so much of the experience should be given as is necessary at the time to illustrate or establish the matter under consideration.

It should be remembered that even Paul kept back for fourteen years a very important item in his religious experience. He waited until it was very opportune; and even then hesitated, and sought a kind of retreat under the phrase, "I speak as a fool."

3. The details of one's past sinful life would better not be recounted. In his advice to preachers Dr. Tyng uses these words: "You need not describe the errors and failings of your life." Another equally wise writer

on this subject speaks thus: "We raise the question whether many of our modern methods of presenting the Gospel and urging young, unfledged converts to tell their experience be not tending to so familiarize men's minds with sin that they lose their horror of it; whether we are not through such experiences losing in our churches the sense of the abominable character of sin."

4. It would seem to be as well, or better, therefore, all things considered, when employing matters of personal experience in a sermon, not to label them "personal," *unless there seems to be something especially demanding it*. One can preach his own experience without seeming to do so.

Phillips Brooks, speaking of F. W. Robertson, writes: "I think that in all the best qualities of preaching Robertson's sermons stand supreme among the sermons of our time. And one of the most remarkable things about them is the way in which the personal force of the preacher and the essential power of the truth are blended into one strong impressiveness."

"The personality never muddles the thought. I do not remember one allusion to his own history, one anecdote of his own life; but they are *his* sermons. The thought is stronger for us because he has thought it. The feeling is more vivid because he has felt it. And always he leads us to God by a way along which he has gone himself. It is interesting to read, along with his sermons, the story of his life, to see what he was passing through at the date when this sermon or that was preached, and to watch, as you often may, without any suspicion of mere fancifulness, how the experience shed its power into the sermon, but left its form of facts outside; how his sermons were like the heaven of his life, in which the spirit of his life lived after it had cast away its body."

The preacher should not overlook the fact that there is a great difference between speaking of one's self and speaking out of one's self. Each of these methods employs personal religious experience; but the speaking of one's self, to put the case in its mildest form, is egoism, and is very liable, especially in a young man, to be looked on as egotism. The speaking out of one's self unveils the heart, gives voice to the most sacred experiences, without saying they are personal. The people listen; for they are in a community of acquaintances, and they wonder that the preacher knows their unspoken thoughts so well.

Our last suggestion is that the preacher should not attempt to preach on any phase of religious experience of which he is not acquainted. The types of religious experiences are several—such as penitence, conversion (turning about), regeneration, consecration, and sanctification.

The preacher who attempts to explain, for instance, the higher phases of the Christian life without having climbed, in his own experience, beyond the foot-hills, will make but sorry work. "Let no shoe-maker go beyond his last" is a suggestive remark of Horace. That is, there are conditions to be complied with if one would stand on the ordained mount of vision (Psa. xxiv, 3, 4).

QUESTION-ASKING.

SAYS Sadi, "They asked Iman Mursheed Mohammed Ben Mohammed Ghezaly (on whom be the mercy of God!) by what means he had attained to such a degree of knowledge. He replied, 'In this manner; whatever I did not know I was not ashamed to inquire about.' Inquire about every thing that you do not know; since, for the small trouble of asking, you will be guided in the respectable road to knowledge."

An Arab saying reads thus: "You must not be ashamed to ask what you do not know." Says Rochefoucauld, "The desire to seem learned prevents many from becoming such."

"There are two points about learning," says Mr. Beecher. "In the first place, never ask a question if you can help it; and, secondly, never let a thing go unknown for the lack of asking a question." "Courage to ask questions and courage to expose our ignorance" are prime qualities in Mr. Emerson's philosophy.

In view of such opinions is not the young man justified in exercising the utmost, or at least very great, freedom in asking questions? The question is as a signal at the door or window of a store-house. A few questions will easily coax the man in charge to talk on the subject he knows and likes best; and it is on that subject you need to hear him speak. One reason why the child learns with such surprising rapidity is because of its question-asking passion.

For a young man this is a wise rule: Listen patiently, earnestly, and pleasantly to the one, whoever he is, that addresses you, even when you find nothing in the discourse that is startlingly or especially new or entertaining, provided there is nothing said that is vulgar or profane. The listening habit is what makes the questioning habit of value.

"I AM GOOD FOR NOTHING IN CONVERSATION."

THIS is the complaint of some of our readers. The young man can preach, but in company he is tongue-tied. Others of half his wit outshine him at every turn. Is that young man yourself?

If so, despond not; but study the art of conversation, and practice, remembering that nothing is well done except what one is accustomed to do. "Gentlemen are surprised," writes Margaret Fuller, "that I write no better, because I talk so well. But I have served a long apprenticeship to the one, none to the other."

If you are not ready conversers, or if occasionally mortified because those who know far less can easily out-talk you, say, "The day is coming when I can talk." Keep on. The conversational power is with some natural, but with most acquired; and all acquisitions cost labor and take time. Cowper's words are wise:

"Though conversation in its better part
May be esteemed a gift, and not an art,
Yet much depends, as in the tiller's toil,
On culture and the sowing of the soil."

As a matter of fact, the highest conversational powers come in one's later years. "At thirty the conversation of superior men is endurable, at forty it becomes attractive, and at fifty it is irresistible." Not until the great conversers had talked on or read on nearly every thing could they command admiration.

Meantime what shall one do? Keep storing the mind as best one can with information on what is uppermost in men's minds; hence, on current literature, recent art, modern science, the movements in politics, religion, and social life; in a word, the aim should be to put one's self in position to respond to popular inquiries, and to add somewhat to the general fund of knowledge.

And further, just before going into company a bit of premeditation will be of service. Let one ask one's self, What is the gathering for? Whom shall I meet there? What will be fitting things to say? This preliminary mental visit to the company one is to meet will suggest things that may with propriety be said.

"Old men of experience, who know the value of words," says Sadi, "reflect, and then speak. Expend not your breath in talking idly; speak to the purpose, and mind not if your delivery be slow. First think, and then speak, but stop before they say, 'It is enough.'"

IMPROVEMENT OF "THE ITINERANTS' CLUB."*

THERE is a tendency at present to make the work of these "Itinerant Clubs" too general and vague. They are not confined sufficiently to definite and systematic lines of work. Especially does this seem to be true in regard to help given to young ministers.

There is no doubt that these clubs, if properly conducted and supplemented by hard and diligent study at home, may be of inestimable value to those who have not been able to take a regular course at some one of our theological schools. But if this is to be accomplished they must be carried forward in a way which differs greatly from their present management.

Students pursuing these studies by themselves can never get the help they greatly need at a meeting of ten days or two weeks in which they listen to lectures on a variety of topics from men from abroad, who speak on topics of *general* interest to ministers. Such lectures are pre-

*The suggestions contained in this paper of Brother Edwards are well worthy the attention of those who are forming and conducting "Itinerant Clubs."

We are in doubt whether the work done by the clubs, as Brother Edwards points out, should be restricted to the Conference Course of Study, as the brother seems to urge. Why not embrace all matters involved in pulpit and parish work, allowing the "Conference College Faculty" considerable latitude outside the Conference Course?

We add this suggestion, that the professors, while lecturing or after their lectures, shall allow free questioning. They will thus the better learn the specific needs of the students, and be less "general and vague." The restoration of this Socratic method of instruction is more and more called for.

We hope our readers will not forget that in this department of the *Review* we welcome suggestions.

pared to reach the ears of an audience that perhaps may be uninterested in the subjects discussed; but students of the Conference Course are already interested in these subjects, and what they need is not something to arouse interest but something that will make clear the truth contained in the books which they have been studying. Lectures prepared for ordinary audiences are not adapted in style, language, or in the general direction of the thought to meet the wants of a body of students who have been studying definite text-books on definite subjects, and who have met together to have the truths of these books brought out before their minds in a brighter light.

Again, we cannot turn to our Conference examiners for instruction on these Conference studies; for many of the examiners, in accordance with the method adopted by most of our Conferences, are untried men who have traversed these subjects in no more comprehensive ways than have the text-books used by the student. These men may have a fair knowledge of the text-books; but a man, to be an instructor, needs to have a mind broadened by pursuing these same studies in extended fields. He needs to have a mind stored with facts and truths gathered through years of exhaustive study along these lines, so that he may be able to present to the students who have been pursuing these subjects unaided by an instructor in the clearest light possible the fundamental truths and principles of these books.

But how can we obtain such instruction? In this way: We have in all our Conferences, especially the older ones, a few men who have pursued the subjects laid down in our Conference Course extensively. Many of them have had all the advantages of instruction which can be obtained in our best colleges and theological schools—men who compare favorably with the best theological teachers of the day.

There should be, therefore, a Conference College Faculty, organized from this class of men, under whose tuition the young men shall pursue their studies. There should be a professor of biblical theology, a professor of systematic theology, a professor of history, and so on, instead of the existing examining committees. The members of this faculty should be appointed because of their ability to give instruction on the course of study, not because they need themselves to be brightened up on these things. They should be appointed for a term of years, at least five, nothing standing in the way of their re-appointment. We should have the best instructors possible.

Then let the young ministers come together every year, at least two weeks, if possible four weeks, and sit at the feet of these modern Gamaliels, and every preacher within the bounds of Methodism may have, before a long time, something of a theological training.

Grafton, O.

L. A. EDWARDS.

FOREIGN RÉSUMÉ.

SOME LEADERS OF THOUGHT.

PROFESSOR ERNEST NAVILLE.

THE recent celebration, in Geneva, of Naville's seventy-fifth birthday affords a suitable occasion for a brief statement of his principal works and methods of thought. His career was at first stormy, but he has lived to be highly honored in his native land. His first works were written to oppose the atheistic and materialistic tendencies of Switzerland. They were *La Vie Éternelle* (1852), *Le Père Céleste* (1863), and *Le Problème du Mal* (1867). The latter, *The Problem of Evil*, is well known in America. In later years he has published *La Logique de l'hypothèse* (1880), *Le Physique Moderne* (1882), and during the past year, *Le Libre Arbitre*. In this last work he gives a compendious view of his philosophical system. The cap-stone of his system is the doctrine of the freedom of the will. He undertakes to prove this to be a fact, and not a mere illusion. But to the human will he grants only a relative freedom. Naville cannot be called an original thinker. He adheres to the Christian view of the world, and there is nothing new in that. He undertakes to prove that the hypothesis of the God of Moses is necessary for the explanation of the world, and therefore becomes a scientific fact, and there is nothing new in that. But it is not given to many men to set forth with such marvelous clearness the most intricate objects of thought, so that they can be understood even by the uneducated. And in so doing he does not fail to see and contemplate every side of a subject. That he stands abreast of the foremost in the world of thought is evident from the encomiums and honors showered upon him by scholars and rulers at the recent celebration. This man, who is acknowledged to be a master in the departments of philosophy and Christian apologetics, whose mind is comprehensive enough to take in and clear enough to see through every aspect of a subject, differs from many of his contemporaries exactly in this clearness of thought and comprehensiveness of vision. It is the man who sees "through a glass darkly" that gets into the quicksands of doubt and leads others there. The man of thorough comprehensiveness of thought and clearness of mental vision is the one who can preserve his simple faith in God, and at the same time be abreast of the thought and learning of the day.

THE LATE ARCHBISHOP OF YORK.

ALTHOUGH the death of Dr. William Thompson, late Archbishop of York, has been widely announced in America, a few words must be accorded him here. He was the leader of the evangelical party in England, and had archiepiscopal control of all northern England. His loss to the evangelicals is very great. As an illustration of the differences between him and his High-Church opponents their accusation may be mentioned, that he would hold the Church to reformation principles of government

and doctrine, and that as a consequence the doctrine of apostolic succession must fall to the ground. He was a positive theologian in the strictest sense of the word. He placed Christ at the center of his theological thinking, and built up his own system of doctrine about the doctrine of the person of Christ. Yet he always submitted his reflections to the authority, not of man but of the word of God. Here is another scholar of first rank who did not deem it necessary to deny the authority of Scripture; in other words, a man of well-balanced mind who did not let the difficulties of God's word so get possession of his mind as to cloud his vision to the internal arguments it furnishes for the genuineness and integrity of the books of the Old and New Testament canon.

A CELEBRATED CHURCH HISTORIAN.

PROFESSOR ADOLPH HARNACK, of Berlin, at the age of forty, is famous throughout the theological world. Originally a disciple of Ritschl, he has in a large measure cut loose from the traditions of his master and entered upon a new course of investigation. Yet he really differs more from Ritschl in the arrangement of his work than in principle. He has taken Ritschl's abhorrence of philosophy in theology as a guide for his investigations in the history of Christian doctrine. At the same time, denying the inspiration of the New Testament, he finds in the religious condition of the world at the time of Christ the explanation of the different, and to his mind divergent, elements in the New Testament books. Beginning with Paul and John, he traces the influence of philosophy upon Christian thought through all the writings of the Christians from the apostolic Fathers, through the Apologists, old Catholic Fathers, and the Alexandrian school, to the year 300, and thence on to the Reformation in Germany, in which, with Ritschl, he still finds striking evidence of the influence of philosophy. Furnished with every implement of theological study, as philology, philosophy, and history, in each of which departments he is a master, he is an antagonist whom one might well hesitate to face. He cannot be called a negative theologian, for an historian is not, when he confines himself to history, either negative or positive. He is supposed merely to state the facts as he finds them. Yet if, for purposes of illustration, we take his point of view for a moment, he may be described as a sort of theological Schliemann, digging down through the rubbish which has accumulated about and above primitive Christianity during the ages, and laying bare the Christianity of Christ. In doing this he affirms that he is merely carrying out the principles upon which Luther at first proceeded. And that he is sincere in believing that the Christianity of Christ is that which the world needs, none can doubt who have read his great *History of Dogmas* without prejudice. Passing by his discussion of the extra and post-New Testament theology, we may look at his views of Scripture. Denying the inspiration, he cannot, of course, admit the absolute trustworthiness of the gospel records, but feels at liberty to find imperfections in the same, and even to reject large portions

of them. They are the imperfect records of the life and words of Jesus, from which we must extract the truth as well as we can. This conclusion is perfectly logical, once the premises are admitted, and the battleground once more becomes the trustworthiness of the gospel record. Deny inspiration and admit the human element in the New Testament writings, and Harnack has as good a right as any one else to judge what is human and what Christ originally said and did. A fundamental fault of Harnack seems to be that he tries to shut out from Christ's teaching and work every thing which is not directly and exclusively religious. But taking religion in this narrowest sense (broad enough, however, with him to include the devotional and ethical elements), much which we might suppose a being like Christ would do and say falls away. Now, since these external elements are also found in the thought of the day, Harnack concludes that they do not belong to the Gospel of Christ. Again, if we admit the human element in Paul's or John's teachings, we must admit the possibility of the influence of philosophy even in the New Testament. Thus far there is certainly nothing wrong in his principles on the supposition made. But to assert or imply, as Harnack seems to do, that traces of philosophy found in Paul or John must of necessity be unchristian, not to say antichristian, is gratuitous. Such an assumption could only be supported on the further supposition that the heathen had no truth which revelation could independently give to the world. But further discussion is impossible here.

RECENT THEOLOGICAL LITERATURE.

HAND COMMENTARY ON THE NEW TESTAMENT.

Among the many critical commentaries on the New Testament which have appeared and are appearing in Germany this is one of the most valuable. It is edited by Holtzmann (of Strasburg), Lipsius and Schmiedel (of Jena), and von Soden (of Berlin). The volume on the *Synoptics* and the *Acts of the Apostles* has recently been given to the public, and is the work of Holtzmann. He has contented himself in the introductory portion with an almost verbal transfer of his utterances on the same portions of Scripture in his *Introduction to the New Testament*. In the commentary we are, however, able to trace the influence of his views more in detail, as to their results. He does not comment upon the gospels one after the other in the usual manner, but treats the parallel sections in connection in such a manner as to bring out their peculiarities. The advantages of this method are very great. It contributes to brevity by avoiding repetition. At the same time it exhibits very clearly the commentator's conception of the relation of the synoptists to each other. It is impossible here to discuss the principles of the entire work, and we confine ourselves to a few remarks on his view of the Acts. This book, he thinks, was written, not by Luke, but about the beginning of the second century by some one who was under the influence of heathen Christianity. Here is the old

principle of the Tübingen school, which, though often "cast down," is hard to "destroy." It was written to make the preceding history of the Church comprehensible. On the other hand, he finds in the Acts no description of the progress of Christianity except a geographical spread of the Gospel. Just how a book having no peculiarity except that of describing the spread of the Gospel from land to land could aid in making the preceding history of Christianity understandable is not evident. In fact, the critics are having a hard struggle with the Acts. If it were not in the way they could get on so much more smoothly! But, alas! it gives them rough sailing. Paley's *Hore Paulinæ* is a very old and old-fashioned book. But it rightly proceeds upon the modern critical supposition that the Acts in its relation to the other parts of the New Testament must be explained. We commend Paley to the critics.

DEUTERONOMY, BY DR. ADOLPH ZAHN.

Nor all the scholarship of Germany is on the side of the higher critics in their wild theories concerning the Pentateuch. Dr. Zahn has come out in a little work in which he attacks and satisfactorily answers the positions of the destructive critics, especially with reference to the Mosaic authorship of Deuteronomy. He is a fearless writer, unsurpassed in his scholarship, and vindicates the orthodox position with a gravity, learning, and force that will give the rationalists more trouble than they have anticipated. As the arguments have been ably presented on Old Testament questions in the *Review* we shall content ourselves with a few citations from Zahn's work. They will be seen to be far more radical than the utterances of the *Review*; but as they come from Germany they will doubtless not be accused of prejudice and ignorance. "Criticism has a demoniacal character." "Unfaith [the critics] would be glad if there were no Deuteronomy." "To designate the prophecies of the God of truth as interpolations is a crime [Frevel]." "The malice of the human heart, which rules the entire domain of criticism, here shows itself." "Criticism and churchly poverty are the equally wretched sons of the general defection from God and his word." "Criticism is born of the same spirit as social democracy. There is no longer any authority. Indeed, the critical theologians are more dangerous than the socialists, since they destroy the highest authority of the earth—the Holy Scriptures." These are, indeed, bitter words: but they are written by a man of learning and high position in Germany, whose writings are considered standard. He has seen the evil effects of the critical method as pursued by the extreme party in Germany, and designates the source from which the movement sprang. The less American theology has to do with such methods the better for morals and religion among us.

THE BOOK OF JOB.

A NEW book on *Job* is added to the already long list of recent German productions on that interesting portion of Scripture. This time it is by Professor Dr. Jul. Grill, of Tübingen, who proposes to reconstruct the

book in a wholly gratuitous manner. To say nothing of the fact that he neglects or is unaware of the existence of some of the ablest works on Job, which, had he studied them, might have changed his opinion in some respects, he is open to grave criticism in other particulars. He has made the new discovery that chapter xii, 4, *f.*, xiii, 1, *f.*, is an interpolation. The section of his work devoted to this discovery is the best in the book in point of critical ability. Verses 7-15 offer some difficulties, but Grill magnifies them by his interpretation, in order to give ground for their rejection. In chapter xi, verse 12 appears to Grill as a disturbing element between verses 11 and 13. He is in some respects pleased with Studer's discovery, that chapter xxxi properly joins on to chapter xxvii, 6; but because he is not disposed to transfer chapters xxix, xxx, to the beginning of the book, as Studer does, he simply declares them to be spurious, although he recognizes them as pearls equally with chapters xxvi, xxviii. An act of greater critical violence it would be difficult to imagine, although its like can be found in almost any of the critical works on the Old or New Testament. But the critics are making progress. Prior to Grill sixteen chapters had been disputed. He raises the number to twenty, or almost half the entire book of Job. In his wisdom he has discovered that one part of the book was written to justify Job in opposition to his friends. This made necessary a revision of the book from a theological point of view, in order to justify God in relation to Job.

TENDENCIES IN GERMAN LITERATURE.

MANY of the peculiarities of English literature, as exhibited in preceding numbers of the *Review*, characterize equally the literature of Germany. Here, as there, we find little originality, and much criticism in every department. The theological world might be prone to think that only the Bible and the creeds are the subject of critical investigation; but such is not the fact. It is a time, not of production, but of investigation of the productions of the past. As the naturalist investigates external nature, so the theologian investigates the creeds. In both cases the process leads back to the past; and history to-day is but the unearthing and study of past events, with every thing which could possibly have had any bearing upon them; just as geology is not content with an examination of the surface of the earth. If the truth is worth having, the labors of the present day are as valuable as any that have preceded. The only caution necessary is in the spirit and methods upon which the investigation is conducted. Whatever the subject—history, theology, science, or biblical literature—the method of inquiry is too limited, and ends in results that, logical in form, are narrow and incomplete. Objection is raised not to the inquiring spirit, but solely to the inquiring method, which the investigator himself confesses is insufficient for broad and comprehensive work. It is evident that the historical method is applicable only to history, and that the scientific method is applicable to science; but critics combine the methods, and it is not surprising that the results are as confusing as they

are startling. Decided progress in investigation, however, is visible, when compared with former periods. Bad as it seems to-day, it was worse years ago. Men study more for the sake of finding the truth, and less for the sake of supporting an individual conception. The consequence is, far more satisfactory results, not only in theology, but in every department. With all the defects of the German theology of to-day it is far superior to that of fifty years ago. The old, hard rationalism of the past is about dead. The new rationalism, however, though less distinct in form and purpose, should be observed with the same caution as the old rationalism, because in effect it is as destructive of fundamental principles. Our age would not tolerate Semler, but, inconsistently enough, it listens to Wellhausen; yet the latter is more to be feared than the former. What we mean is, that the old method promoted infidelity, while the new method disguises the end it has in view. Scholars are allowing themselves not only a more minute, but also a more comprehensive method. But this is making specialization an absolute necessity. And just here is one of the marked tendencies, and at the same time one of the grave faults, of German thought and literature. Each department feels it necessary to maintain an independent position, and to explain itself by itself. Philosophy long ago cut loose from theology, and has endeavored to construct a system of thought for itself. One who will read the philosophical works of Germany thoughtfully cannot but see that just here is the source of its weakness. Now theology is demanding release from theology, and we predict a similar failure along that line. This whole tendency to specialization conflicts with the fact that all truth is a unit. Philosophy in Germany to-day admits that it has no field which it can call its own. It has run out upon many lines, and found the results unsatisfactory. Divided against itself, and its hand against every man, against theology, against science, it has fallen. German scientific literature is liable to the same criticism. But many German scientists are ready now to admit the mistake of making their specialty the sum total of thought and truth. But as all these independent branches of investigation have their special literature it is evident that the Germans are a reading people. Books, pamphlets and periodical literature are exhibited for sale every few rods along the streets in the cities of Germany. Let it be remembered, however, that more and more a literature on practical subjects, prepared for practical use, is making itself a necessity in the Fatherland. Further tendencies must be reserved for a future number.

RELIGIOUS.

THE "PROTESTANT ASSOCIATION" AND THE GENERAL SYNOD.

THE fight for the faith in Germany goes forward against all opposition. One of the most recent conflicts arose in the meeting of the Brandenburg Provincial Synod, when the election of representatives to the approaching General Synod came up. This election occurs every six years, and upon every occasion the same questions arise. The Provincial Synod is

composed of one hundred and forty-one delegates, of whom forty-nine belong to the confessional party, fifty-three to the party of positive union, twenty-nine to the middle party, and ten to the party of the left. These are ecclesiastical parties, but in some cases they represent also special theological tendencies. To the party of the left belong the adherents of the "Protestant Association," which represents the extreme rationalistic remnant in Germany. The confessional party and the party of positive union represent the orthodoxy of the German State Church. The middle party naturally looks both to the right and the left, and tries to be friendly with both. Hence they have favored the election of at least one delegate to the General Synod from the party of the left. When in the recent session of the Provincial Synod the question came up whether in the apportionment of delegates to the various parties one should be included from the left, the middle party favored as usual, and the positive unionists, led by Court Preacher Stoecker, took the same view. The confessionals declined. The positive unionists would not break with the confessionals, hence no delegate was chosen from the "Protestant Association." Of course the confessionals are accused of bigotry. Yet the positive unionists could have joined with the middle party, and then a delegate from the left would have been chosen. But they exhibited their theological preferences by voting, contrary to their convictions of policy, with the confessionals. The confessionals opposed on principle. They asserted that to elect a delegate from the Protestant Association would be to sanction their doctrine, which is as far from orthodoxy as possible. In fact, they asserted that to elect a delegate from the left would be to justify in the State Church the doctrine that "Jesus is the natural son of Joseph," held by the "Protestant Association." The confessionals, believing that Jesus is the Christ, the Son of the living God, could not justify the contrary view.

GERMAN VIEWS OF BOOTH'S "IN DARKEST ENGLAND."

It is very difficult for the German to find any thing of value in any religious movement in Germany which does not spring from a German source. The Salvation Army in Germany meets with no favor among the theologians. But Booth's plans for the benefit of London meet with favor in some quarters. The *Christliche Welt* recently contained an article in which it admitted that Booth is no enthusiast, and that he does not even appear to be a sentimentalist; and, after giving a full description of Booth's plans and Huxley's views (as if it made any difference what Huxley thinks about any movement inside of Christianity), says that only time can reveal their practicability. The article also proceeds upon the supposition that henceforth the Salvation Army will have to be counted in as a factor in the social forces of the world. The Salvation Army is precisely the antipodes of the highly cultured clergy of Germany. But notwithstanding the earnestness of many of the pastors in choosing between the two, one merely has to choose between "propriety" and "order," or "effectiveness."

ROMAN CATHOLIC AGGRESSION AGAIN.

In preceding numbers we have given specimens of the methods of attack upon Protestantism employed by Roman Catholics. The story of Rome's falsifications of history is a long one, and it will never end while the Roman Church and the Roman Pope have existence. Reformation we hold to be impossible. The whole fabric rests upon a falsehood, and it is well known that every lie demands another to sustain it. In the March-April number of the *Review* a Roman Catholic book was cited which attributed Luther's death to gluttony and drunkenness. This book was published by the sanction of the infallible Pope. Since then another lying story of Luther's suicide has been revived by Majunka, a Roman Catholic writer. Perhaps the Pope will sanction this story too. He most certainly will if the Jesuits think it for the interests of "Holy Church." But these things are not allowed to pass unchallenged by the Protestants of Germany, who are the superiors of the Roman priests and authors in scholarship, as in honor. A number of recent writers have exposed the falsification upon which Majunka bases the assertion of Luther's suicide, and openly calls him a "falsifier of citations." The refutation will probably reach many Protestants, but no Romanists, while Majunka's falsification will unfortunately reach all Romanists and many Protestants who will not see the refutation. If libel against the living is punishable by law, should not the law set up some kind of barrier against the defamation of the fair fame of the dead by those whose decency has been exchanged for a cowardice which will "war with cold unconscious clay?"

GERMAN EVANGELICAL LEAGUE.

AGAINST the aggressions of Rome this organization has been called into existence, and is doing heroic and noble service. It has branches in all the universities and throughout the country generally. They avoid the methods of their opponents as far as possible, even apologizing when it is necessary to seem a little severe. But they are publishing small pamphlets, which can be read easily at a sitting, on all the phases of the issues at stake between Protestantism and Romanism. These tracts are written by the ablest theologians of all parties; for, however divided among themselves, the German Protestants are one in their opposition to ultramontaniam. Large and enthusiastic meetings are held by the branch leagues, addressed by the ablest speakers to be obtained. The amount of information thus disseminated, and the spirit of watchfulness they excite, may be counted upon as very effective checks to the progress of Roman Catholicism. The Protestants, ground between the upper and nether millstones of Romanism and Socialism, are still trying to preach repentance and salvation to the people, and their task is a difficult one. This Evangelical League is a right arm of power in the performance of their duty. It is too early to predict whether the Jesuits shall be re-admitted to Germany, as the Romanists demand, but this league is joining with all patriots to prevent it.

EDITORIAL REVIEWS.

SPIRIT OF THE REVIEWS AND MAGAZINES.

THE English Reviews are giving expression to opposite opinions concerning the demand made on Mr. Parnell by the moral sense of Christian people in England to retire from the political leadership of the Home Rule party. The rationalistic *Westminster Review* censures Parnell, not for his gross violations of the seventh and ninth commandments, but because his personal ambition, by moving him to trample on every consideration of prudence, honor, or patriotism, has made him "something less than the meanest of his subjects who love their country." But its heaviest censures fall upon the public conscience of England, which made his leadership no longer possible. But for this, despite his vices, his leadership might have continued and "all have been well." Evidently there is a great gulf between the moral sense of Christian England and that of the *Westminster Review*. A *Nineteenth Century* article discussing this Parnell scandal approves of "the interweaving of morality with national politics as a sign of progress toward a higher civilization." But with singular inconsistency it condemns those Englishmen who "closely connect personal morality with individual politicians." Yet it fails to show how a man who is personally immoral can be politically moral. Arguing on Parnell's adultery, it minimizes that social vice by affirming it to be, not a crime, but only a breach of a civil contract. It further declares that claiming domestic virtue to be a necessary attribute of beneficent statesmanship is to maintain "a superstition susceptible of scientific disproof;" although this "superstition is ennobling to those who cling to it." On this contradictory assumption it grounds a protest against the social ostracism of the political adulterers as being "grotesque persecution!" Moral reprehension, it says, should be the limit of his punishment! The *Fortnightly Review* has a paper which breathes a still lower moral tone. It also minimizes the crimes of adultery and lying, sneers at the popular condemnation of Parnell's vices, ignores the authority of the decalogue as a standard by which to estimate the quality of his offenses, and designates the outcry against him "a demoralizing outburst, unreal, if not consciously insincere, and unworthy of consideration." In dignified contrast with these immoral apologies for an impure deed is a morally high-toned and noble letter in this same *Review* from the pen of Newman Hall. Speaking for his Non-conformist brethren as well as for himself, he says, "The moral law is at the basis of government, the function of which is to protect all alike in their property, reputation, personal security, and the sanctity of home. Those who notoriously disregard these obligations are obviously unfit to make and execute laws for upholding them. Morality is therefore an essential qualification. They who undermine the founda-

tion should never be trusted to erect the superstructure." These are golden words. The flippant protests of the above-named papers against the condemnation of morally rotten politicians called out by the impurities of Dilke and Parnell shrink into insignificance at the touch of Dr. Hall's pregnant syllogism, which—may we not fitly add?—is as applicable to our politicians in America as it is to the members of the British House of Commons. Good legislation cannot be expected to proceed from corrupt men. It is only the good tree that produces good fruit. Therefore all good citizens should resolutely refuse to vote for any man whose life is in deadly opposition to the decalogue and to the law of love.

THE *Christian Thought* for February treats of: 1. "Primitive Theism;" 2. "Life and Teachings of Krishna;" 3. "The Spiritual Man;" 4. "The Three Theories of Human Origin;" 5. "Philosophic Views of the Trinity;" 6. "Bearing of the Study of Natural Science on our Religious Ideas;" 7. "Heredity and Christian Doctrine." The first of these papers summarizes the evidence contained in the sacred books and traditions of ancient nations which justifies the belief that all races of men were originally monotheists, and became such through a universally diffused revelation. In the second paper the contention of infidels that the Hindu Vedas were of vastly higher antiquity than the Old Testament is conclusively disposed of, as is also the pretense that the character and teaching of Jesus were derived from Krishna, a Hindu god. The third article is a lucid comparison of the Egyptian, Hindu, Greek, and Roman ideal man with the Christian man as portrayed in the New Testament. Holiness, through regeneration, consummated in the resurrection, and finding "its ultimate term in the restoration of a whole humanity," is the gospel concept of the ideal man. The fifth paper is metaphysical and acutely discriminative; but the mystery of the trinity, being inexplicable by finite minds, is scarcely illuminated, much less solved, by this well-meant endeavor to explain it. In the sixth paper the writer curiously speculates on the problem whether the present order of things is, or is not, operating toward such a transmutation of forces as will bring about a gradual production of higher forms, including man himself. A curious speculation, truly, yet by no means skeptical in spirit and aim. In the seventh paper Dr. Deems discourses ably, practically, plainly, and religiously on the varied forms and effects of heredity.

THE *Andover Review* for March contains: 1. "The Proximate Causes of the Crucifixion;" 2. "University Extension in England;" 3. "Some Philosophical Aspects of the School of 1830;" 4. "What is Reality?" 5. "Editorial." In the first of these papers certain texts are cited to show that Christ, aware of the purpose of his Pharisaic enemies to kill him, so arranged his movements as to make that public entry into Jerusalem on which his foes grounded their charge of his aspiration to kingship, which determined Pilate to condemn him to a mode of death which fulfilled the prophecies and created the conditions needed to fur-

nish proofs of his resurrection. This unique article is exceedingly interesting. The second paper is a succinct account of the origin, growth, and methods of the movement, begun in England thirty years since, for the extension of university teaching among the people by means of local lectures by university men to organized classes of students in all parts of the country. There are over 41,000 persons now in such classes, which, like our Chautauqua circles, are adding much to the intelligence of the people. The leading editorial offers testimony from the writings of Canon Luckock, Canon Liddon, and Dr. Delitzsch to prove that these distinguished men may be reckoned among the supporters of its pet theory concerning Christ's "preaching of the Gospel to the dead." It objects, with Dr. Luckock, to the opinion of "a second probation" as "inconsistent with Scripture;" but holds to one "universal Christian probation," in consistency with which Christ descended into the region of the dead and offered them salvation as "a part of the redemptive process." Yet it holds this opinion, as Dr. Liddon did, not *de fide*, but as a speculation resting on a basis of theological probability, though "not clearly revealed." It further rejoices that "the tendency of modern theology is to widen its apprehension of the scope and method of Christ's redeeming work." Perhaps it is justified in Christians—this self-satisfaction—albeit until "the great gulf" which Jesus affirmed Abraham saw between the unbelieving and the believing dead is bridged we can see no reason for joyousness in the growth of a speculation which has its root, not in revelation, but only in a sentiment.

THE *Presbyterian Quarterly* for January discusses: 1. "St. John's Argument from Miracles;" 2. "A Recently Proposed Test of Canonicity;" 3. "The Fatherhood of God;" 4. "The Spoiling of Dr. Dryasdust;" 5. "The Union for which Jesus Prays;" 6. "New Testament Terms Descriptive of the Great Change." This Quarterly aims to represent the Presbyterians of the South. It is edited with spirit and ability. The first of the above papers shows that the miracles recorded by John were "wrought in the domain of matter, discernible by the physical senses, and could not be accounted for by the operation of the forces of nature without special divine intervention." This latter point is sustained by a skillful analysis of the miracles in the light of modern science. It is a unique article. In the second paper the theory of Dr. Briggs, that the inspiration of a writing is determined by the testimony of the Holy Spirit in the heart of the individual believer, is drastically reviewed and clearly shown to be mystical, radical, and revolutionary. Its writer is correct when he says that it saps the foundations of the Christian system by questioning the validity of the historical and miraculous testimony upon which it partly rests. The third paper defends the doctrine of the original common Fatherhood of God to the human race against the theory that unfallen Adam was not a son, but only a servant. The merit of this well-written article is seriously lessened and its arguments blunted by its hard conclusion, that the non-elect are in no sense God's children, but

"the children of the devil." The doctrine of election, it says, saves theology from universalism. Of the fifth and sixth papers we have only space to say that they contain sentiments upon which John Calvin and St. Augustine would have indorsed *placet* in capital letters.

THE *Contemporary Review* for February treats of: 1. "Popular Movements in India;" 2. "The Ethics of Wine-drinking and Tobacco-smoking;" 3. "Ancient Church Endowments;" 4. "Romance Realisticized;" 5. "Anglo-Catholicism and the Church;" 6. "Persian Civilization;" 7. "Lord John Russell;" 8. "The Realities of Christianity;" 9. "Aristotle as a Naturalist;" 10. "Athens Revisited." The first of these papers shows that India is waking up from its long intellectual sleep and exhibiting signs of inspiration begotten by the influences of modern Christian civilization. Its native leaders, never so loyal to England as now, are about to send a deputation to London to ask for important social and political reforms. The second paper, by Count Leo Tolstoi, will interest thoughtful temperance men and women. It treats of the mental and moral effects of alcoholic drinks, opium, tobacco, and other brain-poisoning stimulants. The Count deals very trenchant blows upon the habit of using tobacco, which, he says, "is probably the most wide-spread and baneful of all." Perhaps Tolstoi exaggerates in saying this. Yet his paper merits the serious consideration of all who admit that no man can innocently indulge in any thing that is injurious to the brain or conscience. In the fifth paper Principal Fairbairn subjects modern Anglo-Catholicism to searching examination in the light of the New Testament, and finds it essentially different from that ideal Church of apostolic times which was constituted, not of priests and ceremonials, but of the people of God. "Wherever they are he [God] is, and the Church through him in them; and as God's are a free people, he allows them to organize." This is a brilliant paper, but to High Churchmen it will be as snuff to sensitive nostrils.

THE *Canadian Methodist Quarterly* for January has: 1. "Messianic Prophecy;" 2. "Law and Love;" 3. "Mosaic and Mosaic;" 4. "Methodist Liturgy;" 5. "Some Elements of Pulpit Power;" 6. "A Plan of Bible Study for Sunday-Schools;" 7. "A Brief Examination of Professor Workman's Teaching and Methods." We note only the first and seventh of these papers, which critically and ably expose the palpable fallacy of Professor Workman's unscriptural theory concerning Messianic prophecy in the Old Testament—to wit, that though there are Messianic passages in that Testament, yet not one of them "refers directly and predictively" to the historic Christ. In the first of the above-named articles J. M. Hirschfelder, after contrasting the ambiguity, obscurity, and conventionality of heathen oracles with the clearness, perspicuity, and decisiveness of Scripture prophecy, exegetically demolishes Workman's definition and context of the Hebrew word for prophecy, and proves that its etymological signification is, "the foretelling of future events." He then examines several passages generally recognized as predictive of the historic

Christ, and shows the impossibility of their reasonable interpretation on Dr. Workman's theory. In the seventh article Dr. E. H. Dewart demonstrates, with logical accuracy, that Dr. Workman's unorthodox theory, by placing Scripture prophecy on the same level with heathen prophecy, robs it of its specially divine character, disparages its predictive element, excludes the Christ of history from the Old Testament prophecy, and undermines belief in the miraculous prediction.

THE *Universalist Quarterly* for January has: 1. "Higher Uses of the Imagination;" 2. "Some Aspects of the Miraculous in the New Testament;" 3. "Christianity not a Development but a Revelation;" 4. "The Making of a Nation;" 5. "Some Aspects of Modern College Life;" 6. "John Henry Newman." The first of these papers is a pleasing essay on the relations of the imagination to our ideals of life, to our faith in God, and to our interpretation of biblical revelations concerning the realm of the spiritual. The second dwells somewhat vaguely on the purpose of the "miraculous in the New Testament" as not chiefly intended to be a demonstration of Christ's Messiahship, but "rather a fundamental process of the divine Being," whatever that may mean. The third paper very clearly proves that paganism could not have produced Christianity; but in its argument on the inadequacy of Judaism to effect it it overlooks the many points which establish the identity of the Jewish and Christian Church in that the germs of the latter were in the former. The fifth article reflects sharply on the inefficiency of the modern college, emphasizing the evil influence of college athletics and college clubs on its discipline and on the moral and intellectual development of students. Perhaps its writer is too sweeping in his charges; nevertheless his facts call for the serious consideration of educators. In the sixth article the late Cardinal Newman is briefly sketched and warmly eulogized.

THE *Theological Monthly* for February has: 1. "Messianic Prophecy;" 2. "Ecce Christianus;" 3. "Later Life of St. Bernard;" 4. "The New Apologetic;" 5. "Ὁὐ μὴ in the Gospels;" 6. "Indian Ghost Dance;" 7. "Nature and Amount of the Scriptural Evidence for Episcopacy." The first of these papers, by Prebendary Reynolds, is of value to the preacher who seeks a well-considered *résumé* of texts which may be accepted as Messianic. In the second paper, J. P. Lilley begins a series on the primary elements of Christianity and on the Christian life. He purposes to show what points of Christian belief shall be held as vital and permanent. In this first paper he sketches "the historic origin of the name." The third paper treats principally of St. Bernard's controversy with the rationalistic Abelard, of that good monk's concept of faith, and of his deep spirituality. The fourth paper warmly commends a recent volume, entitled *The New Apologetic*, by Dr. Watts, of Belfast, who strikes with an iron hand the "cant" of the higher criticism, which it designates "a word to conjure with." The fifth paper shows by citations that Christ in his frequent use of Ὁὐ μὴ, which, says its author, is the

"strongest negative of which the Greek language is capable," always gave it its greatest strength. In his lips it means *certainly*. The sixth paper graphically pictures the ghost dance of our Indians, notices its resemblance to the dance of the Australian aborigines, and briefly describes the supernatural concepts associated with it.

THE *Quarterly Review of the United Brethren in Christ* for January treats of: 1. "The College and the University;" 2. "Rights and Duties of the Laity;" 3. "Some American Problems;" 4. "Bible Natural History;" 5. "Probation After Death." In the first of these papers Professor I. A. Loos objects to the prevailing American practice of designating preparatory institutions of learning universities. The college, he insists, is for higher preparation and training; the university is for advanced inquiry and for specialized investigation. He urges the leaders of his Church to raise their institutions to a high grade, and to give them a name which fairly represents their quality and actual work. The second paper discusses the "drink question" and the "race problem." For the final solution of the former it demands legal prohibition; to settle the latter it looks to Christian influence teaching men to be just, and to the blessing of Providence for the efficiency of that teaching.

THE *Fortnightly Review* for February discusses "Russian Finance," especially noting the sufferings of the peasantry caused by the state taxes. It has a paper on "Public Life and Private Morals," which is ethically unsound. An article on "The Road to Peace" favors trades-union organizations, but counsels social reformers to depend for success not on physical but on moral force, gradually and wisely applied. A charmingly written paper on "The Celt in English Art" claims that modern decorative art, painting, handicrafts, and literature are all Celtic. To the Celt also, says this article, we owe our current radicalism, socialism, and secularism. In the term Celt he includes the Highland Scotch, the Welsh, the Irish, and the Celtic portions of England. But this writer fails to note the historic fact that the best qualities of Celtic character were undeveloped until it was modified and improved by amalgamation with Teutonic solidity and endurance. "The Soul of Man Under Socialism" is the title of a nebulous, illogical, unethical, and fanciful paper by Oscar Wilde, which may be described as the gospel of the impossible.

THE *Westminster Review* for February opens with a scathing protest against the government of India for its sufferance of the Hindu abomination of "Child Marriage in India," and for its failure to mitigate the misery of widows by enacting laws favorable to their re-marriage. The deplorable condition of women in India is a dark blot, not only on the scutcheon of Hinduism, but also on humanity. In a second article this *Review* discusses "The Ethics of Copyright," claims that an author's copyright ought to be perpetual, and condemns our recent copyright act as being more in the interest of American publishers than of authors. In

a third paper "The Labor Battle in Australia" is graphically described, and the violent measures of its "trades-union organizations" deservedly condemned. The fourth paper reviews Mr. Reid's *Life of Lord Houghton*, which it esteems valuable, not because its subject was "a really great man," but because, being a social favorite, his biography is a picture of European society as he saw it for nearly three quarters of a century. The fifth paper reviews *Baillou's Medical Botany*, pronouncing it a valuable contribution to botanical science.

THE *Nineteenth Century* for February treats of "Cardinal Newman's Skepticism." Its thoughtful readers will be inclined, by its dissection of Newman's mental history, to conclude that his morbid habits of self-introspection led him into a maze of religious doubt from which he vainly sought to escape through blind submission to the pretended authority of the papal Church. In a judicious article on "Trades-Unionism in Australia" it is shown how a very formidable strike, embracing all of the principal labor organizations in that country, miserably failed because of its violent and unlawful measures. A paper entitled "A Japanese View of New Japan" points out the causes which have recently begotten popular dislike of England, and a growth of popular favor for Germany among the Japanese. English merchants and land-holders persist in holding on to certain exemptions from taxation, originally forced from the Japanese government, which give them advantages over natives. The latter strongly and properly object. They demand equal taxation. Hence the conflict, and hence also a decrease in trade with the British. In the closing paper of this *Review* Mr. Gladstone demolishes Professor Huxley's contention that in the "swine miracle" our Lord did injustice to the owners of the swine, because keeping them "was a lawful occupation."

THE *Methodist Magazine* (Canadian) for March is mostly filled with interesting articles on Wesleyan Methodism pertinent to the centennial of our founder's death.—*Seventy-second Annual Report of the Missionary Society of the Methodist Episcopal Church for 1890*. This portly volume must convince every candid mind that Christianity is a real force in the human heart. It states that during 1890 our Church gave \$1,135,271 82 for its missions in every part of the globe, and that since 1820 its aggregate receipts have been \$24,623,042 66.—The *Chautauquan* for March combines with rare skill the entertaining and the instructive in literature. The *Missionary Review of the World* for March holds its high position in the van of modern missionary literature. It has strength, breadth, depth, and enlightened enthusiasm.—The *Gospel in all Lands* for March is characterized by more than its usual variety of topics and by the value of its missionary statistics.—The *Wesleyan Magazine* (London) for February is characterized by the variety and ability of its papers on historical, biographical, scientific, missionary, and spiritual topics.—*Harper's New Monthly* for March is very attractive. Its illustrations of "The Argentine Capital" and "The Literary Landmarks of Edinburgh" are very fine.

BOOKS: CRITIQUES AND NOTICES.

THE RULERSHIP OF THE WORLD.

THE sovereignty of the world is man himself. Hitherto, he has been in subjection to outward or mechanical force; to nature; to civil government; to institutions; to customs. Hereafter, he is to rule himself by the power of self-culture and the regulative instincts and influences of religion. It is a significant remark of an eminent philologist that "the library is yet to rule the world." The book enlightens, invigorates, commands, and exercises dominion over the race. This is the supreme force—*library-culture*. The following books will contribute to self-mastery and self-development: *Biblical Commentary on the Prophecies of Isaiah*, by Franz Delitzsch; *Veni Creator*, by H. C. G. Moule; *The Living Christ and the Four Gospels*, by R. W. Dale; *The Writers of the New Testament*, by W. H. Simcox; and *A History of Greek Literature*, by T. S. Perry.

RELIGION, THEOLOGY, AND BIBLICAL LITERATURE.

Biblical Commentary on the Prophecies of Isaiah. By FRANZ DELITZSCH, D.D. Translated from the fourth edition. With an Introduction by Professor S. R. DRIVER, D.D., Oxford. Vol. II. 8vo, pp. 473. New York: Scribner & Welford. Price, cloth, per vol., \$3.

Of the scholarly commentaries on Old Testament books written by German critics none occupies a higher place in the esteem of Christians, or is consulted oftener by the more advanced students of biblical literature with expectation of reward, than the different works of the late Professor Franz Delitzsch, of Leipsic. The general deference to his teachings arises, in part, from a recognition of his critical judgment, his abundant exegetical resources, his adroitness and patience in the execution of his tasks, and, in part, because of his pronounced Christian faith, and his known reluctance to depart from historic conceptions and conclusions respecting the literary questions of the Bible and the interpretation of its revelations. He has, therefore, the advantage that accrues from acknowledged sincerity of purpose, nobility of character, and the splendid equipment of a disciplined and well-informed mind. Familiar as scholars may be with his works, the present volume, containing the latest revision of the author, will be esteemed the more highly because it contributes to the settlement of the perplexed "Isaian question," respecting which Delitzsch has held either a suspended or divided judgment. Resuming his expositions with the twenty-seventh chapter of Isaiah, he continues with carefulness, throwing light upon obscure passages, giving force to certain phrases hitherto considered unimportant, and bringing out the full meaning of the discourses of the prophet until he arrives at the fortieth chapter, where his readers pause to hear his words of introduction to the second part of the wonderful book. In his ordinary study of the first

part, whether it is of a prophecy directed against a city or nation or a rebuke of Israel for its idolatries and general spiritual supineness, the author maintains himself at the high level of dignified research, and shows a most intimate fellowship with the spirit and designs of the prophet. He writes as if Isaiah had privately communicated to him the force and significance of his most ambiguous announcements, and also the strength and beauty of those more fundamental principles of the Israelitish religion always manifest in the Isaian undertone and development of the divine messages. Hence the exposition is marked for clearness, conciseness, penetration into the hidden sense, vigor of expression, and a warmth of feeling that had its origin in a refreshing communion with the truth.

The greatest value of the work lies in the writer's treatment of the critical question of the authorship of the second part—chapters xl–lxvi. Understood or misunderstood, Delitzsch may be employed by conservative critics in their task of supporting the theory of the single authorship of the entire prophecy; for while he is fair enough to give due weight and validity to objections of scholars whom he considers as competent to investigate the subject as himself, and while he at times hesitates to decide for or against the theory, the arguments and suggestions he urges in favor of it counter-vail against the specious theorizings and plausible conjectures of those who satisfy themselves that the second part is the product of a prophet of the exile. As respects certain portions of the prophecy, he is inclined to attribute them to other than Isaiah's hands; but in such cases he regards them as Isaian in tone, and the development of the germs of the prophet's teachings. Allowing that later prophets added their discourses to those of the original Isaiah, and that they were bound together, constituting the book bearing his name, Delitzsch still maintains that the greater portion of the second part is strictly Isaian, so that in general terms he may be understood, notwithstanding his concessions and perplexities, to favor, even if he cannot definitely prove, the theory of the single authorship of the prophecy. On page 209, in his discussion of verses 15–17 of chapter xlv, he accepts their Isaianic feature, and elsewhere detecting, as he believes, an un-Isaianic element, he wonders if it is an interpolation or the honest work of a later prophet. With his slight wavering now to one side and then to the other he is generally governed in his conclusions by the view, as expressed on page 128, that the first part of Isaiah is the "staircase" that leads to the second part, and that the author of one could be the author of the other. One must carefully read pages 122–125 to discover not only the majesty of the great prophecy, but also its Christological character, and to enable him to judge of the possibilities of Isaiah's being the author of the second part. Delitzsch admits that its writer seems to occupy a different view-point from that of the writer of the first part; but this is not conclusive argument against single authorship. Supposing that the deuter-Isaiah is not pre-exilian in his view-point, it does not prove that he actually lived in the period of the exile. If he were an exilian writer, it is strange that his name was lost to the world, especially since, as Delitzsch holds, nothing more splendid can be

found in the Old Testament than these discourses. That so eminent a prophet should vanish, and never be known in history, requires explanation. To this must be added that the prophets of the captivity are known, but to none of these—as Ezekiel—is the second part attributed. Besides, it is equally remarkable that if the second writer was a different person from the first he should have written in the Isaian style, recorded the Isaian teachings, and exhibited the Isaian spirit in his superior production. Evidently he sunk his individuality in that of Isaiah in order to gain currency for his prophecies, but this kind of self-obscuracion is a difficult feat even if inspiration should lend its aid. As usual with commentators, Delitzsch appropriates the suggestion of Ruckert of the trilogical arrangement of the prophetic discourses, and develops them with surpassing beauty according to this general idea. We lay down the volume with satisfaction because of its erudition, its exegetical expositions, its rich unfoldings of truth, and, above all, its suggestive defenses for the theory of the Isaian authorship of the collection.

System of Christian Theology. By HENRY B. SMITH, D.D., LL.D. Edited by WILLIAM S. KARR, D.D., Professor of Theology in Hartford Theological Seminary. Fourth edition, revised. With an Introduction by THOMAS S. HASTINGS, D.D., LL.D. 8vo, pp. 641. New York: A. C. Armstrong & Son. Price, cloth, \$2.

System is unavoidable; it is a necessity in theology. Discovering the doctrinal germs in the biblical revelations, it is incumbent on the theologian to develop them according to their meaning, and impose a true and exact interpretation upon every suggestion, every incident, every teaching that in any way and to any degree will serve to make clearer the message of God to man. This work he cannot do without ample knowledge of the Scriptures, nor without a reverent and conscientious study of Providence in human history, which, as a revelation both of the divine character and the divine purposes, is quite as instructive and significant to one competent to discern its manifestations as is the verbal record of the Bible. The chief danger to the theological interpretation of the divine character, government, and the mysteries of redemption is the spirit of prepossession, or the overshadowing influence of the scholastic *régime* to which nearly all biblical students are subjected. The demand for free and independent inquiry is crippled by an inherited bias that pollutes, paralyzes, and degrades the activities of the intellect, and as a consequence infects the final result of sober investigation. Dr. Smith, able in every sense for his task, and producing, with the aid of friends who acted as redactors, a most excellent volume, was a subject of the bondage of which we write, though there is a certain freedom of thought and expression, a certain *abandon* of belief and yet a compactness and directness of intention, that relieves the work to some extent of the *odium theologicum* that usually attaches to systematic theologies. In characterizing the author as a writer in bonds we do not mean any specific criticism, for he was on a level with his contemporaries, and freer than many of them. He wrote as it is customary to write theology. It is for this reason that

the general trend of his work is not unlike that of his predecessors, embracing the same subjects with their divisions and subdivisions, elaborating the common doctrines with the usual forms of logic, and supporting the whole system by a resort, with the necessary amplifications, to those Scriptures that have always been employed by men of his school in their dilemmas and emergencies. Hence, an air of familiarity broods over the pages of the work; old-time pictures re-appear with new luster and in modern frames, beautiful though antique; and the impression of the whole is that though the writer was progressive the conclusions are of the old sort, and theology is the same yesterday, to-day, and forever.

Another view of this masterly treatise is possible—we may now say necessary—because with marks of bondage in his constructive task the author was a profound scholar, and gave to theology a broader meaning, if he did not originate a bolder type of thought, than it has received at the hands of others. In many respects—as in illustration, definition, modification of conservative ideas, and recognition of the limits of thought—he was a model, and ventured further toward a radical reconstruction of the old system than some would approve. If in the treatment of the divine nature and attributes he followed the usual course—if he is not disinctively strong in the department of Christian anthropology, and if he writes with an unsteady hand respecting sin, being biased by education—it must be allowed that in the discussion of redemption, with Christ as the great figure in the scheme and the powerful influence of all history, he rises to the sublimity of the theme, and both masters and is mastered by its greatness and divinity. It is not Puritan theology that is wanted, nor Calvinistic theories, nor an Arminian system exactly, but a theology that rests chiefly on the Christological elements of prophecy and the New Testament. Christ is theology itself. To this view the lamented author was committed, and in spite of dogmatic restrictions, inevitable in these times, he elaborated it with scholarly fairness and a conciseness of expression and form that contrasts with the sloshy and wordy intellectualities of old-time theologians. We cannot agree with him in all his preliminary teachings, nor do we accept all his conclusions on fundamental points; but so far as he aims to set forth theological ideas in their true light, contrasting theories and systems, and weighing all things according to the Scriptures, we have no reason for taking exception to his work. The volume reaches us in an unrevised state, the author having left his material so unfinished as to require editorial supervision before publication. In its present form it will be useful because it will open the door not only to the life of a thinker, but also to the larger realm of biblical truth, without a knowledge of which theology itself will be vain.

The Living Christ and the Four Gospels. By R. W. DALE, LL.D., Birmingham [England]. 12mo, pp. 299. New York: A. C. Armstrong & Son. Cloth, \$1 50.

Dr. Dale, in writing for the average reader, employs enough of critical evidence to support the general propositions he has in view, but does not burden his work with technicalities or the scaffolding of metaphysical

thought. He aims to show not only the authorship of the four gospels—that is, that they are the products of the four evangelists, but also the truthfulness of the account of Christ's life, in order to stimulate faith in the teachings of the Christian religion. Strauss contested the history of Christ; Baur and his disciples disputed the authorship of the books containing the history. The former is an historical question, the latter a literary question. The author recognizes the distinction, and proceeds with his argument, basing it primarily upon the historical and secondarily upon the literary question. He attaches great weight to Christian experience in proof of the truthfulness of the story of Christ, discussing its origin and validity, and showing that it is impossible without the Christ of the gospels. To Christian men experience must vindicate the gospel story. In the presentation of this truth the author is not unmindful of apparent weaknesses and objections that may be charged against it; hence, he considers them at length, showing that, after all, the truth of Christianity has its strongest verification in experience. He expends most of his thinking and investigating on the literary question, chiefly because the battles of criticism are over this question. In addition to strong and irrefutable arguments of his own in favor of the historical authorship of the four gospels he quotes liberally from, and comments with vigor upon, the testimony of several Christian Fathers, among them Eusebius, Irenæus, Tatian, Justin Martyr, Papias, and Polycarp, riveting his conclusions by indisputable historical facts such as the reasonable critic must accept. If the author does not contribute much that is essentially new, he so states the order of proofs and gives such value and dignity to history as to silence skeptical presumption and answer the querulous spirit of criticism.

A History of the Jewish People in the Time of Jesus Christ. By EMIL SCHÜRER, Professor of Theology at the University of Giessen. Being a Second and Revised Edition of a *Manual of the History of New Testament Times*. First Division: Political History of Palestine from B. C. 175 to A. D. 135. Translated by Rev. JOHN MACPHERSON, M.A. Vol. II. 8vo, pp. 407. New York: Scribner & Welford. Price, cloth, \$3.

Professor Schürer, in whatever he writes, gives evidence of vast learning and careful preparation for his task. He is a voluminous reader, searching all literature, especially the German, for facts, opinions, and general information of the subject he discusses, and bringing forth things new and old from the great store-houses of human thought. He readily absorbs all that he discovers, and assimilates the whole into his own intellectual life, from which view-point he proceeds with the development of his theme. Discovering this to be his method of preparation, we cannot resist the impression that he is wanting in original force, being over-dependent on the trend of scholarship in the department he is investigating, and that he surrenders independent inquiry to the literary or historical judgment of predecessors and contemporaries. He is deliberate in style, but not fruitful of ideas; he is compact in form, but not always precise and clear; showing, not the decadence of intellectual powers but the slow drift and

the mechanical process of too great contact with other minds. Notwithstanding this mental characteristic of the author, his work is masterly in its exposition of the Jewish period from B. C. 175 to A. D. 135; but its masterly character is due to his absorbing and assimilating, rather than his original and independent, methods of investigation and study. In the second volume he has in view, and discusses with rare historic discrimination, the Herodian epoch, including the provincial governorships in Palestine, the great war with Rome, A. D. 66-73, and the period from the destruction of Jerusalem to the overthrow of Bar-Cochba, depending upon a multitude of modern writers for his facts, and drawing his inferences with a generous regard to the latest results of historic criticism. As an example of style, mental dependence, and liberal tendency, we refer (pp. 105-143) to his protracted discussion of Luke xi, 1-5, in which the valuation census of Quirinus is historically considered, the opinions and arguments of Wieseler, Gumpach, Huschke, Hilgenfeld, Ebrard, Keim, Schenkel, Ewald, Zumpt, Josephus, and many others being turned over in his mind, and set one against another, with the resultant conclusion that Luke was in error in his statement, because history knows nothing of the imperial census of which he writes. Whatever the difficulties in the vindication of Luke, it is apparent that Dr. Schürer relies more upon the antagonistic than confirmatory arguments of others for his final opinion. Based as the latter is upon the alleged silence of history, it is not conclusive against Luke, for all the history of that early period was not written, or if written it has been lost. It is too soon to declare errors in Luke when Roman history, through archæological channels, may yet reveal unwritten accounts of the days of the Son of man. We therefore read the author without accepting his conclusion. Valuable in some respects as foot-notes are, this work is burdened with them. The author seems unable to say any thing without referring to some writer as the source of what he says, but this is in keeping with the law of his mind and the process of his preparation. With its mass of learning, its circumspective survey of the whole field, and a compact adjustment of abundant materials to its purpose, the book is clearly of great value; but no reader who wishes to be an expert in Jewish history will be satisfied with this work. It will stimulate him to further research, and point to sources which he will investigate for himself, doing in this respect what many other books fail to do, and are therefore barren of result.

Veni Creator: Thoughts on the Person and Work of the Holy Spirit of Promise. By the Rev. H. C. G. MOULE, M.A., Principal of Ridley Hall, and formerly Fellow of Trinity College, Cambridge. Second edition. 12mo, pp. 252. New York: Thomas Whittaker. Price, cloth, \$1 50.

We would not eschew a technical treatise on the functions of the Holy Spirit in the economy of redemption; but so long as works embodying practical discussions of his personality and influence in the kingdom of God are issued from the press we shall seldom need the more formal and theological amplification of the subject. Principal Moule has contrib-

uted a helpful discussion in his *Veni Creator* to the literature in this department of study. In the beginning he evinces a theological bias, but he is so scriptural in the development of the main points that the reader is quite as inclined to accept the theology as the Scriptures. However, it is in the delineation of the detailed work or office of the Spirit that the author exhibits, not only the resources of the student, but the hallowed influence of a spiritual mind, imparting to his readers a measure of the inspiration and exaltation that animated him in the preparation of his book. It is not a cold, passionless discussion, or the residuum of a narrow speculation that is offered in this volume; but rather we find a warm and regenerating spirit in its teachings and doctrines, and such familiarity with their power in the life as can come only from their experience in the heart. He traces briefly the relation of the Spirit to the Scriptures, finding them authoritative because the Spirit was given to the writers thereof; but he advances no theory of inspiration, and merely suggests, without solving, some critical questions that the strict theologian could not overlook. In dealing with the Spirit's functional processes, such as convincing of sin, glorifying Christ to the soul, producing fruit in the life, and working according to faith and love, he depends largely for information upon John and Paul, passages from whom he interprets in an exegetical way, and supports thereby the general proposition of the power of the Holy Ghost in human experience. The value of these expositions is not that they are unique or new, but that, taken together, they represent the Holy Spirit as the Enlightener and Helper in our struggles with sin. Reading this book, we feel that there is a power that makes for righteousness, and that with its help we may master the situation in this world. We urge ourselves, as we contemplate the ever-present Spirit, to rise to the opportunities that are before us in the Gospel, and become truly, what we are called to be, the saints of God.

The Sibylline Oracles. Translated from the Greek into English Blank Verse. By MILTON S. TERRY, Professor in Garrett Biblical Institute. 12mo, pp. 267. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, cloth, \$1 50.

The history of the ancient Sibylline Oracles is interesting from the light it throws upon the literary character of peoples who lived prior to the Christian era. Of the truthfulness of the presumption that there were ten prophetic women residing in various countries who revealed the destinies of individuals and nations, and so were authoritative expounders of duty both to senates and rulers, there is now no proof; but tradition mentions the belief, and endows it with the force of fact. Whether by ordinary processes, such as the destruction of their books by fire, as in the burning of Rome, or otherwise, the original oracles disappeared, and, as was common to the ancient period, a number of pseudographical books, written chiefly by Jewish and Christian writers, appeared as substitutes, and have been transmitted, with many modifications, emendations, and imperfect redactorships, to the present time. It is in particular the twelve books largely impregnated with Christian ideas, and constituting the substance of the

surviving oracles, that Dr. Terry has translated and now offers to the reading public. Antecedent to translation, and in preparation for it, he was compelled to examine both the Latin and Greek versions, with the opinions of specialists in that department, that he might properly choose a text which exhibited the fewest imperfections and represented most obviously the spirit and design of the writers. In this preliminary work of selection he was as fortunate as in the more mechanical and painstaking work of passing from Greek into English. Observing the hexameter style of the Christian poets, and conforming to their religious conceptions, however errant or satisfactory, he has produced a very faithful translation, but he also reveals the "sluttish" character of their literary habits, and the absence of true literary culture in the best of them. With the aid of foot-notes, explanatory and otherwise, we are able to read prophecies of teachings with some understanding of their sense, and to discover the utility of the unique messages of the unknown authors. Without a knowledge of the uses to which the oracles were devoted—themselves not forgeries, but substitutes for the originals—one would question the wisdom of writing them and the utility of their publication. It must be kept in mind that in the period of the establishment of Christianity, when heresies were multiplying, when Hellenistic errors and false Judaic glosses were introduced into the religious problems, its apologists and defenders employed all literature, poetic, historical, and prophetic, in resisting the influence of the foes of religion. Among other weapons of defense the Sibylline Oracles served their purpose, and were rewritten, modified, and adapted to the exigencies of the controversy. Hence, though of little advantage now, they reflected the principal ideas of the new faith, such as the Trinity, the resurrection of Jesus Christ, and the judgment-day, besides vindicating the Mosaic authorship of the Pentateuch and the minor questions of criticism, all of which, clothed with the authority of a Sibylline utterance, they turned with great force against the enemies of the faith. We cannot appreciate the value of these Oracles in those early strifes, but many of the Christian Fathers, such as Jerome, Lactantius, Theophilus, and Justin Martyr, quoted them with reverence, and apparently classed them with the Hebrew Scriptures. It is because of this historic service in defense of the faith that students of poetry, prophecy, and criticism will delight in the publication of the Oracles; and Dr. Terry deserves the thanks of scholars for giving the whole an outlet in English, with such accompanying explanations as render them intelligible and every way useful.

The Writers of the New Testament. Their Style and Characteristics. By the late Rev. WILLIAM HENRY SIMCOX, M.A., Rector of Harlaxton. The Second Part of the Language of the New Testament. 16mo, pp. 190. New York: Thomas Whittaker.

Taken in connection with the author's first volume this is a valuable little work. It illuminates the grammar, the vocabulary, the style, and the characteristics of all the writers of the New Testament, besides open-

ing paths to the hidden sense of their teachings. It is of some consequence to know the linguistic peculiarities, differences, and resemblances of these writers, who have transformed literature and have given a new direction to human history. Naturally, the Hebraistic element pervades their writings, for their authors were Jews; but as they wrote in Greek—a composite Greek, possibly—they observed the Greek idiom and the Hellenistic modes of thought. Hence, whether it is imperfect Greek, as in Mark's gospel, or the most classical, as in James's epistle, we confront the Hellenistic type of expression and thought. Of course a knowledge of Greek and of Hebrew will enable the student to interpret the New Testament more readily and correctly than a knowledge of the English into which it is translated. Studying each writer separately, one sees not only what were his grammatical habits and tendencies, but also the viewpoint from which he delivered his message, which is necessary to a thorough understanding of what he means. Especially must St. Paul's view-points be kept in mind, or his instructions will be perverted. Mr. Simcox discusses many of the vexed questions of criticism, contributing something to their elucidation by his clear and cogent expositions of the style of the writers. He may not settle for us the priority of a particular synoptic gospel or the authorship of the Epistle to the Hebrews, but he furnishes some facts that neutralize the theories of some critics, and leave the questions open to more rational inquiry. His tables, illustrating affinities in vocabulary between Luke and John, Paul, Luke, and Peter, and others, are of great value to the student of language and of style. We certainly commend this book to the study of those who understand the Greek, and even to those who are limited in their knowledge to the English.

PHILOSOPHY, LANGUAGE, AND GENERAL SCIENCE.

The Philosophical Works of Leibnitz. Translated from the original Latin and French, with Notes. By GEORGE MARTIN DUNCAN, Instructor in Mental and Moral Philosophy, Yale University. 8vo, pp. 392. New Haven: Tuttle, Morehouse & Taylor. Price, cloth, \$2 50.

In considering this work we pass at once from the translator, whose task has been well performed, to the opinions and speculations of the modern philosopher who has influenced metaphysical thought quite as positively as any of his contemporaries, and more effectively than some of his successors. Allowing that he was original in his thinking, one of his peculiarities was to point out the weaknesses of other thinkers, as Spinoza, Descartes, and Locke, and upon these ruins build his newer and perhaps safer conceptions of truth. At any rate, prior to the discovery of any tendency to system in his ideas, it is patent that he revels in attacks upon other men's principles and systems, preparing the way for a freer assertion and vindication of his own. He specifically objects to the Cartesian philosophy, declaring that it leads to atheism; but he forgets that the same objection lies against his system of monadology, though it neither affirms the atheistic sentiment nor contributes any thing to its support. In

metaphysical discussion, however, we must always distinguish between the logical results of a system and the personal sentiments and beliefs of its author. Sir William Hamilton's philosophy conducts us to nescience respecting the unconditioned, but he held to a firm faith in a personal God. At the same time, in weighing metaphysical teachings, we cannot be influenced by a knowledge of the private judgments of the teacher. He is not the measure of the system, but the system is the measure of his mind. We therefore start with the system and judge him accordingly. By this rule Leibnitz, just as Descartes, Locke, and others, takes his chances, and stands or falls with what he enounces as the result of his thinking. It is interesting to note his mental processes in the development of what he calls a new system of nature, from the time that he threw off the "yoke of Aristotle" until he consummated his somewhat paradoxical, if not obscure, interpretation of the phenomena and laws of the universal world. His conclusions were not reached *per saltum*, but rather by slow and tedious inquiries after his own mind became dissatisfied with the mathematical or other theories of teachers and scholastics. To objections to his system he replied with vigor and enthusiasm, explaining its more ambiguous features, and applying it to the solution of the problems of transcendentalism and of the ordinary social and religious conditions of the race. With all his laborious efforts, however, to construct a system; with his acute analysis of other philosophies, exposing their infelicities and illogical limitations; with his able refutation of atheistic and pantheistic interpretations; and with his skill, patience, erudition, and consecutive labor in the study of his own system, it was reared only in time to fall by its own weight or to yield to the pressure of those who did not agree with him. For no one now holds that the final teaching of Leibnitz was any thing more than a theoretical achievement, whose chief value was its connection with the philosophical theories of his times. His doctrine of monadology is obsolete, though he is quite suggestive as to the interaction of substances and the interplay of body and soul. By this we mean that his philosophy was not an inert or worthless result, for it evinced the most careful research, and for himself a philosophical mind of no mean power. Perhaps the chief result of all his speculations was of that negative cast which consisted in refuting current errors rather than of that positive character which discovers and enthrones truth. In any event, or whatever the uses to which his inquiries may be devoted, it is necessary to separate the true from the false, the net from the gross, and the purely speculative from the absolute forms of truth that appear in combination in all his writings. The book stimulates thought and sobers and enlarges the mind by the elevated tone of its inquiries.

Civil and Religious Forces. By WILLIAM RILEY HALSTEAD, Author of *Future Religious Policy of America*. 12mo, pp. 198. Cincinnati: Cranston & Stowe. New York: Hunt & Eaton. Price, cloth, \$1.

This book rises to the grade of an historical and philosophical inquiry into the conservative forces of human society as illustrated in Babylon,

France, Germany, Italy, and Mexico, and with particular application of certain sociological and religious principles to the United States. It is therefore of more than momentary interest to the Christian and citizen. In its preparation the author, though confined to a single thought, is influenced by wide reading of sociological studies, and seeks to ascertain what were the governing forces of civilization in its more liberal and potent manifestations as well as in its inferior and retrograding forms, that he may announce the true sources of safety and prosperity for the republic. For though the essentials of civilization may appear among all peoples to be the same, yet there is enough difference or variation in the local and internal spirit according to which development proceeds to gravitate one people toward barbarism and to lift another out of the disorders that would subvert their institutional life. In tracing the operation of the causes of governmental stability and decline the author finds the social impulse as prominent as the religious idea, and that in all progress especially civil and religious forces are correlated. Distinguishing between these ever-present factors, he also found that the secular, political, civil, or whatever term may express the social factor, was in the ascendancy, exercising an unwarrantable dominancy over the spiritual uncivilizations that ultimately tended to decay, while the secret of the integrity of Christian governments became manifest in the superiority of the religious elements over the secular and civil. Mr. Halstead appreciates the delicacy of the task to preserve the equilibrium of these contesting forces, so as to allow to each its proportion of influence in the progress of republican government. The crisis of civilization always occurs with the struggle between the religious and the civil for dominancy, but such a crisis will be impossible where the relations of these forces to society shall be understood. It is the aim of the author to placate the causes of controversy, settle the question of priority and superiority in government, and open the way for an harmonious adjustment of differences between the secular and religious elements. That he has stated the question fully and fairly will not be doubted, and that he has solved the problem satisfactorily, rationally, and according to the teachings of history as well as the Scriptures, is as certain as that he attempted the solution at all. He has written carefully, judiciously, without extravagance of sentiment, with excellent mental equipoise, and in a style that reflects a superb literary tone and taste. The book is an instrument that may be used in the social and religious reformation of our civil life, and appeals alike to the statesman, the politician, and the average citizen.

Elements of Science, Moral and Religious. A Text-book for Schools and General Use. By S. A. JEWETT, M.A. 12mo, pp. 310. New York: Fleming H. Revel. Price, cloth, \$1.

In many particulars, especially the broad treatment of political ethics and the natural sanction the author finds for moral institutions, this is a valuable work. It does not cover essentially any new ground, nor does it support psychic and moral principles which enter into the problems of

moral science with new arguments, but it revivifies the whole subject and gives it an air of newness by the fresh manner in which it is presented. Failing properly to distinguish between science and philosophy, the author occasionally confuses his material, sometimes writing in a purely scientific way when philosophical reflection alone would be in place, and at other times reversing this habit quite unconsciously, and with some disadvantage in the result. This, however, is a minor point, and does not compromise the general value of the discussions. The author has devoted time and research to the subject, and arranged the book in the best possible manner, so that the student will have little trouble in mastering it. While his treatment of the ethical side of life is admirable, candor compels us not so much to question the method he has adopted in the exposition of moral principles as to take exception to the ground-view of the source of these principles, or the origin of the moral idea. It is well enough to discard the usual theories of philosophers who attribute the moral idea to utility, pleasure, law, etc., but it does not strike us that the author, in tracing it to the disposition to do right or in the love of right, has offered any better solution. Whence the disposition to do right? How does it happen that there is a love of right in man? This the author does not answer. It is always safe to attribute the idea of right to God and in no sense to man. God gives it, man develops it. This is history, this is science, this is philosophy. While, therefore, the work will not stand all the tests that either history or science may apply to it, such is the grasp of the subject, the elegant style in which it is written, and the general validity of the conclusions of the author stimulating research and a love of truth, that it deserves careful consideration on the part of those who profess to use it for themselves or for the instruction of others.

Social Aspects of Christianity, and Other Essays. By RICHARD T. ELY, Ph.D., Associate Professor of Political Economy in the Johns Hopkins University. 12mo, pp. 132. New York: Thomas Y. Crowell & Co. Price, cloth, 90 cents.

The gravamen of these essays is most weighty. That the Church has done almost nothing, since the Protestant Reformation, in the application of the principles of social science, and has consequently made slow progress, is the startling charge of Professor Ely. As a natural method of establishing such an accusation an appeal is taken to historic facts. Upon all the practical workings of Christianity, such as its commercial transactions, its treatment of the working-man, and its general round of ethical performances, the author turns his searching scrutiny only to discover proofs that the Christian Church has been remiss in moral practices and violative of the commandment to love one's neighbor as himself. The compass and the vigor of such citations from Christian practice go far to establish the truthfulness of the strictures made by Professor Ely. He does not, however, write in a hostile spirit, but with a recognition of the prominent part which Christianity should take in the solution of the socialistic problems that are upon the age for settlement, and with a

desire that she should thus rise to her great possibilities in leadership. For the monitions which these essays contain, and the remedy which they propose, they are altogether timely.

HISTORY, BIOGRAPHY, AND TOPOGRAPHY.

A History of Greek Literature. By THOMAS SERGEANT PERRY, Author of *English Literature in the Eighteenth Century, From Opits to Lessing*, etc. 8vo, pp. 877. New York: Henry Holt & Co.

The most renowned literary people of antiquity, to whom modern nations owe most for their models of speech, laws of thought, and philosophic and historic acquisitions, were the Greeks. As perhaps no other people, they were original in their literary instincts, and developed themselves according to no outside standards, but independently of all ancestral bias. Their epic writers, their orators, their philosophers, their statesmen, and their historians were men of genius, great leaders in their spheres, teaching, long after they had passed away, other nations how to think, how to speak, how to write, and how to achieve success either in prose or poetry. To make known the spirit of this people; to discover the traits of the individual leader; to trace the development of their literature and its influence upon themselves; to discuss some of the critical problems that their literature, such especially as the *Iliad* and the *Odyssey* have suggested, and at least incidentally to reflect the inferiority of modern achievements in the same field, are some of the aims of the author in this pretentious and well-executed volume. Deserving of special mention is the fact that he was able, with so much material at hand, to compress the history of Greek literature into a work of this compass; for it is exceedingly difficult to take the literature of any people at all worth considering and elaborate its origin, design, method of growth, and influence in a single volume. Much greater is the difficulty when the literature is vast in itself, diversified in its character, and original in its instincts and developments. From the first, therefore, the author had on hand a problem of no small dimensions, which did not diminish either in form or significance as he proceeded in his investigation. It must be allowed that, compelled to omit much extraneous though apparently co-related material, and to sift what really remained of genuine and legitimate resources, and also to discriminate between the comparative merits of the great teachers of antiquity, he has exhibited a literary taste, a circumspection of details, and an adjustment of the results of his wide reading to the one purpose that entitle him to the praise of being himself an original worker. After briefly referring to the artistic qualities of Greek literature he considers the epics of Homer and Hesiod, more particularly the *Iliad* and *Odyssey*, with the literary difficulties of authorship which, though bruited in ancient times, have engaged the critical study of the Germans in these days, and led to some startling, though as we believe unnecessary and unverifiable, conclusions. While he fairly represents the spirit of German criticism

concerning the date of the composition of these poems, and their conglomerate character, we are amazed that he makes no reference to Professor Kirchhoff, of Berlin, whose acute analysis of the *Odyssey* has provoked wide discussion and able dissent. However, the whole Homeric question is laid bare in these pages, giving the reader a comprehensive view of the books involved and of their literary probabilities. With perhaps less vividness and finish he sketches the eminent lyric poets, giving more attention to Greek tragedy, which played so important a part in the literary development of Greece. One cannot study *Æschylus*, *Sophocles*, and *Euripides*, as they are portrayed here, without having a better understanding of these poets and a higher appreciative regard of the Greek drama. The most conspicuous scholars of the Greeks were the historians, such as *Herodotus* and *Xenophon*, and the philosophers, *Plato* and *Aristotle*, into a knowledge of whose works, methods, and results the author has penetrated with an industry that conferred its own reward. In short, he has gone over the field and gathered from its more conspicuous as well as its less noted sources the facts, phenomena, and researches of Greek literature, embodying the whole in a volume at once beautiful, usable, and every way profitable. It is enough to say that as the work is not of a miscellaneous character, but proceeds in proper historical order from prose to poetry, from epic to drama, and from philosophy to history, it will be of great value to those who desire a knowledge of the Greeks and have not the time to pursue elaborate treatises or histories in order to obtain it. In itself it is a monument of labor, and will save the reader years of toil if he have any taste or inquiry for literature.

A Concise Cyclopædia of Religious Knowledge. Biblical, Biographical, Theological, Historical, and Practical. Edited by ELIAS BENJAMIN SANFORD, M.A. 8vo, pp. 985. New York: Charles L. Webster & Co. Price, half morocco, \$6.

Within its limitations this cyclopædia in many respects is meritorious, and in particular as an abbreviated work is above the average of similar attempts in the religious or other departments of knowledge. In no sense is it a rival of the larger cyclopædias of literature which, to the incipient or mature scholar, are indispensable; nor does it challenge comparison with specific theological treatises which, more elaborate on certain lines but restricted on others, are equally important to the Christian minister. This work stands for itself as a cyclopædia of knowledge on biblical, biographical, theological, and historical subjects, all of which are treated in as condensed a style as is consistent with information, and so arranged as to satisfy inquiry immediately. Embracing so many subjects, the marvel is that the author, though observing the necessities of condensation, succeeded in reducing the whole to a volume of less than one thousand pages. In this respect it is a great success. In a cyclopædia of whatever nature, the chief characteristic must be the reliability of its contents, the correctness of its data, and the preservation of special themes, or the biographical notice of leaders, without prejudice or partisanship of any kind. The cyclopædist must not be under the influence of his education, taste,

political opinion, or religious tendency and faith. None of these does the reader want in his cyclopedia; and it is another mark of the value of this work that, so far as its leading articles represent its spirit and the treatment of the subjects selected, in which the author might at least disguisedly inject his personal predilections, it seems entirely impartial and exempt from criticism. The critic will have occasional reason for taking exceptions to the work, as it certainly omits notices of many distinguished thinkers who are entitled to recognition in such a galaxy of names as the cyclopedia furnishes, and without which it must be regarded as deficient and unsatisfactory. He will also suspect that the author has not been careful enough in the use of abbreviations, and may be impressed that the entire work exhibits too much haste in preparation and too little sober inquiry for some subjects that properly belong to a work of this character. On the whole, however, he will appreciate the intricate task of the author, which, perhaps, involved more labor in excluding extraneous matter than in arranging that which he deemed essential to his purpose. It is a book that should be at one's elbow when the most ordinary literary duty is to be performed, and if it should not avail in the greatest literary emergencies it will be valuable in suggesting sources of information that will answer the demands of the most thorough student. We therefore give it the indorsement to which earnest, conscientious research is always entitled.

What I Remember. By THOMAS ADOLPHUS TROLLOPE, Author of *Lindisfarne Chase*, *Durton Abbey*, etc. Vol. II. 12mo, pp. 337. New York: Harper & Brothers.

The second volume of reminiscences from the pen of so accomplished a writer as Mr. Trollope equals in fascination, variety, and instruction the first volume, which was received so enthusiastically by the reading public. He speaks of the time covered by this volume as the second period of his life, which commences with the death of his wife. After the sad event he spends much time in Italy, seeking relief from sorrow in its art galleries, in conversations with musical teachers, in conferences with political leaders, and in communion with the ever-beautiful forms of nature. To many souls Florence, Milan, Venice, Naples, and Rome offer inspirations, reliefs, and the comforts and resources of a worldly paradise. Here he abides or roams just as the mood takes him, and of what he sees and hears he writes an elegant but simple account. He is an acute observer, and interprets customs, languages, habits, and institutions with a disciplined and delicate mind. He mentions friends as well as lordly statesmen; writes of figs and grapes as well as of rivers and marble monuments; of malaria around Rome as well as of the stupendous machinery of the Italian government. Intending to be autobiographical, he carries the reader beyond his own observations and reflections, furnishing a picturesque account of Italian life and manners, and indirectly exhibiting the social conditions of the people, all of which is intensely interesting. Writing of his past life, he is less garrulous, less egotistical, and less self-centered than some other writers of his class. The absence of the selfish element, though the book is marked throughout by the personality of

the author, is one of its charms. No one will read it without being impressed with its sincerity, artlessness, and the genial flow of the spirit of the author.

The Tsar and His People; or, Social Life in Russia. Illustrated. 8vo, pp. 435. New York: Harper & Brothers. Price, cloth, \$3.

Works on Russia multiply, and are of absorbing interest; but the present volume is of exceptional value, because it details the social life of the people, with such incidental allusions to governmental policies and methods as to give a fair outline of the Russian idea of things. Four writers contribute papers on such subjects as travel in the Caucasus, descriptive scenes in Moscow and St. Petersburg, Russian art, and the peculiarities of village life. The book is not a connected history of the condition of the people, nor, in fact, a history of any sort, but rather a picture of life as it now is, with such lights and shadows from the past as serve to make the present condition intelligible to the reader. Wanting in unity, it is not lacking in information, in picturesqueness of representation, in striking details, or in those touches and glimpses so necessary to relish accounts of a people. The illustrations are as helpful as they are superb, and relieve the text at times of dullness or obscurity. Familiar as readers may be with Russian history, we are introduced in this volume to new ideas, new habits, new customs, and new systems, and all in striking contrast with the natural development of Occidental civilization.

MISCELLANEOUS.

The Epic of Saul. By WILLIAM CLEAVER WILKINSON. 12mo, pp. 386. New York: Funk & Wagnalls.

Speaking of the *Epic* in a prosaic way, we say that it treats of Saul not as the Christian apostle but as a Jewish rabbi, taught by Gamaliel, and inspired by the Sanhedrin with hatred for Christianity. It traces his career from his educational period, through his preliminary relation to Judaism to his more public attitude as an antagonist of Stephen and a violent opponent of the apostolic movement. The design of the poet is evidently to set forth the least known period and work of the arch-defender of the old faith, that we may the more appreciate the value of his renouncement of it, and his glorious induction into the new life he formerly abhorred. Of this transformation we have a glimpse in the last chapter, which, in spirit and poetic worth, is in contrast with the earlier chapters of the book. As to the poetic value of the *Epic*, it speaks for itself. The subject is grand, the course of thought is progressive, the aim is heightened by the known *denouement*, and the style is as dignified as the spirit is penetrating and devout. With the accorded scholarship and special qualifications of the author the book has the advantage of antecedent favor before it is read; and, after reading it, one feels that he has been in the company of men in high places, and is reluctant to descend to the haunts of common people.

Chips and Chunks for Every Fireside. Wit, Wisdom, and Pathos. By CHARLES F. DEEMS, D.D., LL.D., Pastor of the Church of the Strangers, New York. With an Introduction by Hon. CHAUNCEY M. DEPEW. Large 8vo, pp. 640. New York: Hunt & Eaton. Sold by subscription only.

The character of this volume is indicated in its expressive title. It is not a connected treatise of any sort, but rather a series of miscellaneous articles, whether longer or shorter, on home and business life. The helping of humanity upward to the realization of some of its better ideals seems a characteristic of Dr. Deems's many publications, and is surely a mark of this present voluminous work. To his task he brings a wide observation, a full scholarship, and personal experience in the things of the kingdom. All of the marks of his well-known authorship are upon the volume. It is practical, sententious, graphic, instructive, Christian. Many homes need its words of wisdom. We could wish it might be read at "every fireside."

A Study in Pedagogy. For People who are Not Professional Teachers. By Bishop JOHN H. VINCENT. 12mo, pp. 73. New York: Wilbur B. Ketcham. Price, cloth, 60 cents.

Bishop Vincent discusses education in this monograph both as a science and an art; and, according to his method of writing, he crowds much wisdom, learning, and the fruits of self-discipline into this discussion. Intended for non-professional teachers, he says many things that graduates might well re-ponder if they are familiar with them, and not a few things which must be new to the oldest and wisest of teachers. It is a classic in its spirit, style, and ethical purpose.

Studies in Old Testament History. By Rev. JESSE L. HURLBUT, D.D., Author of *A Manual of Bible Geography*, *Studies in the Four Gospels*, etc. 12mo, pp. 98. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, paper, 25 cents; cloth, 40 cents.

Into ten studies, with the aid of maps and chronological tables, Dr. Hurlbut compresses much of the Old Testament history, enabling the reader by a little diligence to master it, and to understand the historic Scriptures as he never could understand them without grasping them in their wholeness and as a part of the system of revelation. Definitions, explanatory notes, dates, and Scripture references, with glimpses of contemporaneous history, are numerous, while the arrangement is progressive and systematic. It is a very useful compilation.

Select Psalms. Arranged for the Use of the Methodist Episcopal Church. By JOHN WESLEY. With Other Selections and the Order for the Sacraments and Occasional Services of the Church. 12mo, pp. 284. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, cloth, 35 cents; \$25 per hundred.

Mr. Wesley's *Sunday Service*, published in 1784, was never adopted by the Methodists of America, chiefly because of its affinity with the ritualism of the Church of England and the greater tendency to spontaneity in public worship in the New World. In recent years a desire for responsive readings, or more general participation in the public services on the part of the laity, has made itself manifest in many of our churches, and has

led to the publication of the present volume. Its editor, the Rev. C. S. Harrower, D.D., of the New York Conference, has performed the work of modification, of excision, retention, and addition of the *Select Psalms* of Mr. Wesley with excellent taste and a careful judgment. As arranged, with its tables of reference, its divisions and subdivisions, and containing the various rituals of the Church, the volume is adapted to the needs of any of our societies that prefer an advanced system or form of worship to that of the simple modes always allowable and always effective when employed in the proper spirit. As this volume is not intended to supersede the Disciplinary order of worship, but to co-operate with it and stimulate a more fervent devotion, it cannot be regarded as an innovation or a committal of the Church to ritualism. It, therefore, is issued in the hope of promoting a deeper interest in the public devotions of the Church.

The Epworth League: Its Place in Methodism. A Manual. By Rev. J. B. ROBINSON, D.D., Ph.D., Author of *Infidelity Answered*, etc. With an Introduction by Rev. M. D. CARREL, Superintendent Epworth League Department, Western Book Concern. 16mo, pp. 122. Cincinnati: Cranston & Stowe. New York: Hunt & Eaton. Price, cloth, 40 cents.

The Epworth League is a subordinate part of the great system of Methodism. To show its place in the economy of the Church is the purpose of Dr. Robinson. The adherence of his manual to historic facts, and its spirit of loyalty to the denomination, make it a useful book of reference for the many Chapters of the Epworth League, and for all well-wishers of the great movement.

Boston Homilies. Short Sermons on the International Sunday-School Lessons for 1891. By Members of the Alpha Chapter of the Convocation of Boston University. First Series. 8vo, pp. 408. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, cloth, \$1 25.

The general rather than the exegetical and minute treatment of the successive Sunday-school lessons of 1891 is observed in the present series of discourses. It is certainly not intended that they should supersede the various journals and lesson commentaries that are prepared for the special use of Sunday-school workers. As a supplement to these helps they are, however, timely and valuable. To speak in detail of the forty-eight sermons included in this initial volume of homilies is not permitted; yet the representative positions held by various of its contributors, their doctrinal accuracy, and the high quality of their several contributions combine to emphasize the value of this experimental volume.

Scripture Selections for Daily Reading. A Portion of the Bible for Every Day in the Year. Compiled by Rev. JESSE L. HURLBUT, D.D., Author of *Outline Normal Lessons*, *A Manual of Biblical Geography*, etc. 8vo, pp. 433. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, cloth, \$1 50.

These selections are designed to foster the practice of daily household worship. For their adaptability, their uniformity of length, their diversity of selection, and their legibility, words of sincere commendation might be spoken. Dr. Hurlbut has performed a difficult task with much good judgment.

Prayer as a Theory and a Fact. The Fletcher Prizio Essay, 1889. By Rev. D. W. FAUNCE, D.D. 12mo, pp. 250. New York: American Tract Society. Price, cloth, \$1.

Treatises on prayer have their allotted place in Christian literature. While the subject has already been so exhaustively treated that little which is new may be added to the discussion, its occasional notice nevertheless maintains the place of prayer in the Christian system, and is suggestive to believers of their close alliance to the omnipotent Source of help. Dr. Faunce thus puts old truths in new and profitable settings as he discusses the possibilities of prayer, its relation to natural law, its limitations, and cognate matters. We may commend its representation of the scriptural teaching on prayer, its general soundness of reasoning, and its thoroughly practical and devotional spirit. Christian trust cannot but be strengthened by its perusal.

The Gospel in All Lands. Illustrated. 1890. Rev. EUGENE R. SMITH, D.D., Editor. Published for the Missionary Society of the Methodist Episcopal Church. 4to, pp. 572. New York: Hunt & Eaton. Price, cloth, \$1 50.

The need of promulgating missionary intelligence is the basis for the issue of such periodicals as the *Gospel in All Lands*. The bound volume of this publication for 1890 is broad in its comprehension of the principles underlying the missionary movement, and varied in its portrayal of facts from foreign fields. Its illustrations enforce its words. Altogether this publication is maintaining a high efficiency under the present editorial management.

My Journey to Jerusalem. Including Travels in England, Scotland, Ireland, France, Belgium, Germany, Holland, Switzerland, Italy, Greece, Turkey, Palestine, and Egypt. By Rev. NATHAN HUBBELL. With 64 Illustrations. 12mo, pp. 311. New York: Printed by Hunt & Eaton. Price, cloth, \$1.

This book makes no claim more pretentious than to be the record of a tourist's impressions and adventures, serious or amusing, in the countries indicated. With keen vision Mr. Hubbell has prosecuted his itinerary, and with ready pen helps others to see clearly the scenes of the Old World. Within its self-chosen limitations the volume will be found instructive to the young and to the family circle, and for this we particularly commend it.

Another Comforter; or, The Person and Mission of the Holy Spirit. By Rev. W. McDONALD, Author of *New Testament Standard of Piety*, etc. 16mo, pp. 201. Boston: McDonald, Gill & Co.

In his previous publications the author has already pointed out the way to the deeper experiences of the Christian life. The present hand-book seems accurate in its quotation of proof-texts, scriptural in its representation of the functions of the Spirit, and practical in its instructions on the divine guidance, the laying on of hands, and the fruits of the indwelling Comforter. It should inspire in the reader a deeper personal experience.

